

THE PACIFIC

FIRST PURE, THEN PEACEABLE

WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

WHOLE No. 1062.]

SAN FRANCISCO, CAL., MAY 30, 1872.

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The Usurer.

A usurer a princely fortune made,
Though not by fraud or even tricks of trade;
But—as he vowed—because Heaven deigned to
bless
His honest toil and give him great success.
Eager to show the gratitude that filled
His swelling breast, he now began to build
An almshouse, doubtless hoping that the Lord
This pious undertaking would reward.
When all was ready, in exultant mood,
Viewing the goodly pile the miser stood,
Thinking how well the work of love would pay,
When a shrewd neighbor chanced to pass that
way
The miser, who most ardently desired
To hear his stately hospital admired,
Now in a tone of triumph asked his friend
If it were large enough to suit the end.
"Why not," was the reply; "'tis nobly planned,
A welcome refuge for a numerous band;
But if you mean it as a home for all
Whom you've made poor, the building's far too
small!"
—From the German.

Correspondence.

Editorial Correspondence.

From Los Angeles by stage to San Bernardino is sixty miles, nearly due east, a little south. It is a pleasant ride in the spring, as we enjoyed it. Leaving the great level valley of Los Angeles at the edge of the city the road rises to slightly elevated lands. Rolling hills are on the right, and the grand, old, rugged mountains on the left, called the Cucamongo Range, very much broken and gorged, while a few of its peaks are yet covered with a complete mantle of snow. The whole low region is clothed with rich green grass, short from both the scarcity of rains and extensive pasturage, mostly of sheep. But little land is cultivated by plowing for near eight miles, where the right hand hills falling farther back, a moderate valley of seven by twelve miles of moist soil is found, everywhere underlaid by water two to five feet deep, rendering the land very productive in dry seasons. These lands are all taken up in small farms and finely cultivated, generally by good American residents. The region is known as the Monte. The name Monte in Mexican does not mean a mountain, but a forest or wild grove of trees, and the place took this designation from the great abundance of willow trees on the tract. From the lower edge of the valley the waters gradually come out and collect into a regular stream, as the head of the San Gabriel river. Beyond the Monte the road followed a rather narrow valley for twelve miles, perhaps fifteen, all good soil, portions well cultivated, with six or seven houses along the distance. Next, for about thirty-five miles, a dry, pebbly, almost valueless region spread out before us, covered with worthless chapparal of no present value at all. Passing this again we came, by a slight descent, down into another flat, watered region, all occupied by good farmers cultivating their lands well and always getting large, sure returns for labor. This is the region of San Bernardino, in size perhaps five by fourteen miles, well watered by the Santa Ana River and its many small branches, here coming down from the mountains to unite and form quite a stream, flowing on by Anaheim to the ocean. Besides this richer portion, the proper valley lies stretching far around, of good productive soil, waiting only some good means of irrigation to make all this fine region flourish as the garden of the south. The very grandest mountains of the coast rise abruptly near the town, running from west by north, round by the east of the place, dark, rugged, broken, gorged up and down the sides in all possible peaks and steep hog's-back ridges to the lofty summits. To the south round to the west, the mountains change in color to a barren clay appearance, and fall off in size to high hills, irregularly scattered in single great patches.

The climate is warmer here than near the coast, yet less so, probably, than the Sacramento Valley.
This place was very early settled by the Mormons, but on the occasion of authoritative recall to Salt Lake by Brig-

ham Young, the lands were nearly all sold at a very low price to Americans, and resettled by a good class of people. Of late everything has been steadily improving in every aspect of the case. A superior public school-house has been put up, and in a few weeks is to be completed with every improvement for occupation. An experienced principal, Mr. J. L. Fox, has lately been called from San Francisco, who with a good assistant, Mr. W. A. Vanighen, is bringing the whole school organization under perfect system. The churches for years have been backward, but are now in a better condition. The Congregationalists worship in the court room, having made very neat and convenient arrangements for this purpose. They have an able, active minister, Rev. Mr. Bates, who appears to have the esteem of all people. They are arranging with the hope of building a fine church edifice this season, to cost eight or ten thousand dollars. A good subscription, giving encouragement of success, has been commenced for this purpose. The Methodist South had a pleasant church building and good local minister. The Methodist Episcopalals have a good temporary house, that was the old Fireman's Hall. The Disciples have a small place of worship a little out of town, with occasional preaching. The Mormon's have the largest congregations generally, but are rather falling back, we judge. Their unsubstantiated say-so of a connection between early christianity and their organization by Joseph Smith; their claims for their pretended christian ministry of what befalls only to ancient priesthood; their failure in what they call the signs, such as miracles, prophecy, etc.; the base corruptions in social relations which indeed are by many of them now rejected, and dissensions among themselves, are telling strongly for the final renunciation by all of the church system. The Romanists have here a fine brick church building, which stands as a beauty to the whole valley. We hope, on our next visit to this fine valley, to see one or two others equal to it, at least one. The hotels of this city seemed quietly and decently kept.

The Webber house, kept by Mr. Swift, and the Stage House, kept by Mr. Starke, are both of them superior brick buildings and well conducted, with only moderate charges, less than any other place we have visited in view of the superior accommodations afforded.

Twelve miles south of here is another aspiring but new town called Riverside, beautifully located near the Santa Ana river, and being built up in the form of a colony. It is a treeless region, but consists of fine flats or plains naturally, if only there were plenty of water, and is surrounded irregularly by romantic, desolate mountains and hills. The want of water is being remedied by ditches for irrigation, which seem to be proving a marked success. They are striving for one still higher ditch, and if they can succeed in getting that, it must add much to the prosperity of the region. We liked the appearance of things. They have a good common school-house, in which also is observed regular christian worship. A highly esteemed Congregational minister is here settled among the people, Rev. Mr. Atherton, and a small church organization is completed.

Congregationalism on the British Isles.

EDITORS PACIFIC:—Having been frequently asked if there were any Congregational churches in England, and having just now received the "Congregational Year Book" for 1872, containing the proceedings of "The Congregational Union of England and Wales" for 1871, I thought that perhaps a short statistical account of Congregationalism on the British Isles might be interesting to the readers of THE PACIFIC, which I submit to you.
Beginning with the metropolis, there are in the London district alone, including the cities of London, Westminster, 332 Congregational ministers and 228

churches, the oldest of which, the Wandsworth Congregational Church, was organized in 1573, the oldest in England with one exception, which is Horningsham Congregational Church in the Wilts District, which was organized in 1566, and probably is the oldest Congregational Church in the world.

In England there are 42 county associations and unions, 2,234 churches, 170 vacant, 1,989 ministers, 476 without pastoral charges. A great many of the ministers supply more than one church. In Wales there are 16 associations, 897 churches, 102 vacant, 400 ministers, 51 without pastoral charges. In Scotland there are 8 associations, 105 churches, 3 vacant, 114 ministers, 19 without pastoral charges. In Ireland there is one association, 27 churches, 4 vacant, 24 ministers, 3 without pastoral charges; and on the islands of the British seas, there are 17 churches: making a total of 3,280 churches and 2,537 ministers.

The origin of modern Congregationalism is seen in the early stages of the reformation in England, and it has ever been in the forefront of the battles which have been fought in that country on behalf of civil and religious liberty for the last three hundred years. The removal of disabilities on account of dissent from the Church of England, and the great progress which has been made in securing and establishing religious equality, are mainly due to the wise and earnest efforts of those who have adopted and maintained Congregational principles of freedom and self-government in their church life.

Congregationalism in England though small at the beginning, it has yet been a germ of vigorous growth, and from about 1560 it has been increasing in power until the whole country, both in church and state, has become more or less permeated by its principles. Yours truly,
J. T. WILLS.

Letter from Rev. E. Janes.

EDITOR PACIFIC:—Perhaps some of your readers may be not averse to receiving some authentic information in regard to the overland journey, and some of the places by the way. The first thing the traveler notices is the tedious and unnecessary slowness of the journey. The average rate of speed over the Central Pacific railroad is about eighteen and one-third miles an hour, and over the Union Pacific, nineteen and one-ninth miles an hour. The usual rate for fast trains, east of Omaha, is twenty-four or twenty-five miles an hour. If the C. P. and U. P. should increase their speed to the moderate rate of twenty-two miles, about fifteen hours would be saved in passing over those roads. Then, the sleeping-cars of the C. P. are greatly inferior in every way to the Pullman cars in use on roads further east. The only plausible reason for using them is, that the Pullman cars are very heavy, and wear out the track badly. But, when the rate of speed is so very low, this excuse loses all its force, and the use of old-fashioned and uncomfortable cars is a constant imposition on the public.

The traveler who desires to see some of the most interesting places in the great Interior, and who enjoys sublime scenery, will not fail to leave the main line at Cheyenne, and complete his journey by the Kansas Pacific railway. The new road from Cheyenne to Denver is as well laid, smooth, and straight, as any road in the country. The run of 106 miles was made in three hours and forty minutes, without jolting. This road passes through the new, celebrated and interesting town of Greeley. As you pass through on the rail, it appears to be a town of about one thousand inhabitants, almost every family of whom lives in a new, comfortable, neatly painted dwelling. I never saw a village with so small a proportion of shanties, or inferior and shabby houses. Everything looks spick and span new, and the houses are scattered about at considerable intervals, in such a way as to render the intervening lots as valuable as possible. Streams of water run through the

streets, and time will doubtless add rows of trees. This region forms an elevated and almost level table-land, nearly 6,000 feet above the sea-level, of sandy or gravelly soil, and very dry. Irrigation will be an absolute necessity. The celebrated Pike's Peak comes in sight soon after leaving Cheyenne, while still nearly 150 miles distant, and grows loftier and grander at every mile of the way, till Denver is almost reached. The earth affords no sight more sublime than a lofty snow-mantled mountain, seen from far away, through the clear, pure air of these lofty regions.

Denver is a very interesting city. It contains twelve thousand inhabitants, has twelve churches, which own nine meeting-houses, and is abundantly supplied with schools, water, gas, and horse-cars. The summer climate is dry and hot, the winter mild, with light snows. I was surprised to find that the city is, for the most part, handsomely and substantially built of brick. This applies, however, more to the residences than to the business part of the town, which resembles somewhat the city of Stockton.

The Presbyterian church here has unfortunately been divided into two, each claiming the title of "First." I attended on Sunday morning, Rev. Mr. Brown's "First" church, and was struck with the great proportion of men in the large congregation, which almost filled the house. This church is supported entirely by voluntary contributions, a small box, like a child's tin bank, being placed in each pew, and labeled "The Lord's Treasury." After the sermon an anthem was sung by the choir, during which the congregation were expected to make their deposits in the little banks. I fear that some waited until the anthem was well under way, and had turned out well, before contributing. In other words, I do not think well of the system.

Denver is a very lively and prosperous city. It depends in large measure on mining, (though the branch mint there is now closed) but is also surrounded by extensive farming and grazing interests. The narrow-gauge railway, which skirts the base of the mountains to the south for 160 miles already, and is rapidly extending, will open up an enormous extent of territory, of marvelous mineral and agricultural wealth and delightful climate.

I have no doubt that the second railway to the Pacific will be of the narrow-gauge, and will be a branch or continuation of this road. California, like most other places, can be saved from the grasp of monopoly only by competition in railroading. But between the two gauges, the competition must be sharper and the antagonism more irreconcilable than between any two roads built on the same plan. The heart of the continent has never been thoroughly explored, but is known to present great difficulties, which the new style of railroading promises to surmount at less expense than the old one. Moreover, it is now known that the Union Pacific was not located on the very best line, and future explorations promise to point out the most feasible route for unrelenting and successful competition with the great monopoly.

The Popish Confessional.

There is a defect of moral principle and moral honesty wherever the popish confessional is to be found. I am sorry to know that the reverse of this is believed by many Protestants, and not without some apparent reason. They are simply deceived, because it is said that the Romish confessional is the means of making Roman Catholic laborers and servants more honest than they otherwise would be. It is not true. Protestants as a general rule know not the plans or schemes of popish priests in any thing. Fraud and imposition are reduced to a science in the Romish church. Let me explain how the impression has got among Protestants that confessing sins is a good thing. "W. H." formerly a Roman Catholic priest, says,

"for the ignorant Irish it keeps them honest." I can scarcely keep from laughing when I hear this observation.

The *modus operandi* of Romish priests is as follows: When a popish or Jesuit priest settles in a city or town, he looks about him, and ascertains what the character, circumstances, politics and religion of the different families are. If he discovers that any particular Protestant family is wealthy, entirely unacquainted with popery and liberally disposed, he takes a note of the fact, and determines, by some means, to form an acquaintance with the head of the family. This is sometimes not easily done. It is not often men of wealth are desirous of personal acquaintance with clergymen of any denomination. Of this Romish priests are well aware, and act accordingly. When one of them desires an acquaintance with the head of a family, he unceremoniously calls upon him, hands him some money, more or less, according to circumstances, and without an explanation, tells him it is his, and seems no way desirous of further conversation. The gentleman or lady who receives the money of course detains the priest or Jesuit, and asks what he wishes him or her to do with it. The answer of the Jesuit is, "Sir, (or madame) the money is yours. I received it in the discharge of my duty," and he departs.

The result of this piece of joint acting is obvious. The gentleman mentions the circumstance to his family, the merchant to his neighboring merchants, the mother to her children, and to every mother on her list of visitors, and all finally agree that the money had been received in the confessional; that some poor Roman Catholic in their employment had stolen it, and that the priest caused restitution to be made. That, after all, this going to confession is a good thing—it kept the Catholic servants honest, and if it were not for it, there would be no safety in giving them employment. They think it is at least good policy to sustain popery and popish priests. The gentleman calls upon the Jesuit bishop or priest, touches his hat to him should he meet him upon the streets, tells him he would be happy to meet him at his home; and thus, by this tedious, though sure process, does a *reverend* Jesuit priest gain his end. The family is now at his mercy, and the best recommendation a domestic can bring to this family or any of their acquaintances, is that of a scheming, deceitful popish priest or bishop, with whom, if properly known, no respectable man would be seen walking the streets.

Abstract of Sermon.

Go ye into all the world and preach the Gospel to every creature.

The subject suggests two inquiries:—
1. Whence does any man derive his authority to preach the gospel?

What qualification does he need in order to do it successfully?

(I.) He derives it primarily from the head of the church. All converted men have a right to preach if they feel it a duty; but it does not follow that it is a duty; and it does not follow that the local church to which he belongs is compelled to recognize his call or to endorse it by vote.

(II.) He derives his authority or endorsement from the local church to which he belongs. A local church is the highest authority known in the New Testament. The propriety of calling in the pastors and delegates of sister churches was here discussed. The ancient mode of ordaining was by lifting up of the hand; and this was done by the members of the local church. Hands were laid on to impart a gift, or as a formal benediction. The New Testament furnishes no example of ordination by higher judicatories, nor does it furnish a single example of ordination by the imposition of hands.

Q. What qualification does a minister need? The times and country demand learned, bold and eloquent men. The emotional must not be ignored. The emotional has the same relation to human progress that steam has to machin-

ery and a train of cars.

A minister's social qualities were here considered. There are two extremes; the sternly morose, and the triflingly light. A christian minister must be a gentleman. Christ, however, and not Chesterfield should be his example.

Pastoral fidelity is a demand of the times. Lastly, the spiritual qualifications. Ministers are mighty through God.

Ordination Address.

DEAR BROTHER:—Having been appointed and presented by the local church of which you are a member and their acting pastor, as a suitable person to be ordained to the christian ministry; and having been duly examined by the representatives of a paternal council of churches, acting in concert with this church (here the church arose by request and stood with uplifted hands) we do hereby recognize your call and authority by Jesus Christ, the great Head of the church, to the christian ministry, and by our uplifted hands appoint and ordain you as such, in accordance with apostolic usage; authorizing you, under Christ, to conduct the public worship of God; to expound and preach His most Holy Word; to administer the ordinances of His church; and to do whatever else appertains to the duties and prerogatives of an elder and an evangelist in the church of God.

This great work to which He has called you to consecrate yourself is honorable, and of fearful responsibility. May the great Head of the church, the Shepherd and Bishop of souls, give you grace to make full proof of your ministry; in all things showing yourself a pattern of great works; in doctrine, showing uncorruptness, gravity, sincerity and sound speech, which cannot be gainsaid.

And when your work is done, may He crown you with the glory reserved for those who have turned manly to righteousness, to shine as a sun in the Kingdom of God forever and ever Amen.

Courage in Every-Day Life.

FROM THE GERMAN.

Have the courage to discharge a debt while you have the money in your pocket. Have the courage to do without that which you do not need, however much your eyes may covet it. Have the courage to speak your mind when it is necessary you should do so, and to hold your tongue when it is prudent you should do so. Have the courage to make a will, and a just one. Have the courage to tell a man why you do not lend him your money. Have the courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not his vices. Have the courage to show that you respect honesty in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited. Have the courage to wear your old clothes, until you pay for your new ones. Have the courage to obey your Maker at the risk of being ridiculed by men. Have the courage to prefer comfort and prosperity to fashion in all things.

THEOLOGICAL STUDENTS.—The Congregationalists have one theological student in their Seminaries to about ten churches; the Presbyterian Church (North and South) one to about eleven; the Reformed (Dutch) one to about sixteen. The Congregational Church has one theological student to 985 communicants; the Protestant Episcopal Church one to 498; the Presbyterian (North and South) one to 1,014; and the Reformed (Dutch) one to 1926. In the New England colleges during the last fifty years the proportions of graduates who enter the ministry has diminished by one-half, or from thirty-five per cent. in the first decade to eighteen per cent. in the last. The actual increase of the Presbyterian ministry in the United States for thirty years has been only about two per cent. a year; and for the last ten years only one and a half per cent. annually.

Religious Miscellany.

Happiness.

The paradise of humanity, the blessing of an immaculate conscience, the honey dew of nature, the reward of virtue and the boon of obedience to His will. There is bliss, independent of exercise on and issue of duty and virtue, but such is either too excessive for durable enjoyment, too exhaustive for genuine happiness, too corrosive for true felicity or of nature and quality similar to the hallucinations produced by certain drugs and stimulants. Fearful is the amount of commendation and recommendation presented in dishwater literature as to the beauty, essence and necessity of enjoyment, recreation and ease; numberless the victims of sophistry, egoism and bestiality as portrayed—in prose and poetry—relative to the ways, means and establishment of individual or universal happiness. Here, as in most other things, every one judges by his own experience, comprehension and desire—takes it for granted, that what suits his taste must suit everybody's. Perhaps the most grievous accusation of a repentant and improved conscience, are the advice we gave and example we set to our fellow beings—the knowledge of having (though perhaps thoughtlessly) propagated more ill in spouting false theories than we can atone for in a life time of penance and rectitude. True, false or unsound ideals of earthly happiness may in their ultimate collapse bear the seed of earnest thought and true endeavor, yet such cannot be an excuse for their propounding by speech or letter. It is much easier to cite Satan than to get rid of him and his suggestions and precepts. Were evil deprived of its venomous sweets, it would, nor could, tempt a single soul. Bare hooks seldom take. Possibly it may be indispensable to waken indifference and dormant talent into action with baits neither saintly nor incorruptible; but no mortal, much less a Christian, has or can claim the privilege to tempt with evil his fellow beings. If he does, he simply prepares snares and dead-falls for himself as well as others, though his intention were angelic in point and nature. Thanks to the better nature of man and the inoculation of Christian principle, the desire to generate happiness for others is, if not universal, by no means rare or productive. Various may be the motives of benevolence, charity and sacrifice for the welfare of particular friends or common humanity; speculations of an impure and worldly kind may form the propelling of politeness or even civility, constitute the opinions and prop the imaginary elevation of loud-mouthed enthusiasts for progress, enlightenment and universal felicity; yet all such may tend really to good and mutual edification and general happiness. An all-wise providence appears to make the best use of the material on hand and manage withal to prepare each his due and reward. Consequently complaint adds nothing to our blissfulness, though it may surely interfere with that of our neighbor. Unfortunately for the sincere would-be implanter and cultivator of human happiness of a more elevated and purer kind, mankind as represented even in Christian communities, prefers the servile, or the Flora McFlimsey, style of instruction, to earnest endeavor and application. Frivolity would rather be pleased than served. It demands the prostration of Christian teachers to idols of fashion and folly, ere it will even condescend to listen. It would ask a permanently resurrected martyr to make a clown of himself, ere it acknowledged his right to existence or his words. We insist that heaven above, nor even on earth has or ever had aught in common with band-boxes, silks, compliments and parade, nor submission to the dictates of nonsense and prejudice.

Yet all man can do for another, is not sufficient to insure happiness or anything deserving that name. With the best endeavor we can but throw our bread on the waters, awaiting its return in grace and mercy, not the alms of earthly success and boons. Heaven itself must prepare the soil, sow the seed and ripen the fruit. Nor is it material assistance which is as much needed for the creation of happy hearts, as forbearance and love. It is much easier to forego the sweets of every sensual indulgence, share your last dollar with the child of poverty, and even give your body to be buried, than acknowledge to yourself that we are wrong; that we owe forgiveness to all; that to love our enemies is our duty. (This latter is impossible without faith in future and better existence.) Yet Christian charity and love will make more true converts to genuine Christianity in a day, than scheme, miracle, eloquence and logic will in an age; promote more happiness without leaving bitter dregs, cultivate a larger crop of smiling faces, bring heaven nearer earth, than theology, science, and learning together. J. C. K.

Church Business.

"What do you know about business?" my husband asks me.

I do not pretend to have any fine-spun theories about it, or any professional knowledge of its forms; but I do know that all business is and must be subject to business laws. I know that the business of a church is dependent for its successful management upon the same conditions as the business of a bank or a counting-room. I know that what will bankrupt a mercantile co-partnership will just as surely ruin an ecclesiastical one.

I went down town this morning to do a little shopping, and spent an hour trying to make one dollar do what I should have had two to do with. This errand resulted, of course, as I knew it would, in my being forced to ask credit in a place where I paid at least ten per cent.

over the cash price. But what I meant to say of the morning was, that I found the most successful merchants had the biggest books, made the freest use of pens and pencils, and put themselves to the greatest expense in all the details of business machinery.

Now, do you know that some of these men are actually members of our church; and though the pew rentals and annual subscriptions are fairly in excess in excess of estimated expenses, yet last year the church "ran behind," nearly two hundred dollars? Of course that may not seem very large to you in the city, but it is a good deal to us. And these same men who are daily laying up money from their trade, wonder, and wonder, and wonder at each yearly exhibit—how it is that the church is always "getting in debt!"

I know just why it is. It is because the church business is carried on in direct contravention of every rule upon which all business success is founded. It was only last Monday morning that I heard my husband and his two ministerial brethren in this town comparing notes. There are only three ministers in our village, and they usually get together Mondays for a good talk. They met in my husband's study this week, and, as the day was chilly, he told me to bring in my sewing where there was a fire. They began their talk about the texts and sermons of the day before, but were soon discussing the financial matters of their several congregations. The Baptist minister began by asking my husband how he was paid.

"Why," he replied, "monthly—in advance," he added, with a little smile. "O yes, I know," said our brother; "I know that is what was agreed upon by your church several years ago—but how is the agreement lived up to?"

I took the answer to that right out of my husband's mouth. He is always trying to smooth the matter over, while I think that is full time that a church of business men, with business abilities and average common sense, should be able to manage a matter of business involving not over two thousand dollars a year at the farthest. So I said, what was just the truth, that of the four years which we had spent in this place, there had not one been passed without showing a deficit at its close. And as to being paid monthly in advance, that was done for just the first three months after coming here. Now we receive it just as it happens, a few dollars at a time, seldom until asked for by one of us in person; and to-day the salary is three full months behindhand.

Then our Baptist brother stated his case. The deacons had promised him two years before that his salary should be paid quarterly, but not in advance. It would, however, be prompt, and if not collected by the day, the balance should be borrowed and made up to him. In two years that promise had been kept once, or rather kept once within a fortnight. On the last quarter, now paid, two months overdue, one half had been paid, but that half was three weeks late, and the other half was not heard from yet. His expenses had been unusually heavy—for he had been obliged to entertain visitors from the city most of the summer—and now, as he affirmed, he was ashamed to meet a single tradesman with whom he had any dealings whatever, for he owed every one of them.

Then our Methodist brother told us that his stewards had given him promises "as plenty as blackberries in August," and with two exceptions had never kept a promise. When he was to be married last year they did pay him promptly and full to the date; but since that payments had been more than ever irregular, until he had lost heart and hope, and at the next meeting of conference would insist upon a transfer to some other field.

So that is the way that church business stands in our village to-day; and I presume there are ten thousand other villages that could tell the same story. Yet, knowing these churches well, I know that these three pastors have the respect and affection of their people; I know that one of the churches is just about enlarging its building, another is rented to the last pew, and in the third the yearly subscription overtops the actual expenses by twenty per cent.

What is the trouble, then? Intentional dishonesty? Not at all. There is not one of our trustees with whom I would not trust the last dollar we might own, or a sack of gold uncounted. There is but one cause of trouble in each of the churches, and that is that the business is done so "economically" that from fifteen to twenty-five per cent. of the revenue is wasted. In our church the trustees think that they can neither afford to hire any one to do the business of the church, nor can any one of them afford to oversee the whole. So they divide up the bills among them, and then each man has so small an amount to collect that he does not think it worth while to make any great effort about it. Each one jots down in his private memorandum the amount that he receives, and if any one would know any thing of the year's business he must look over the three hundred and sixty-five days in each of the five memoranda.

It is not necessary to give the practices of the other churches. They are all failures financially, simply because every business rule is violated. There is neither diligence, accuracy, nor accountability; and it is not made any one's business to see that there should be either. There is not a merchant in town but that would fail in the first six months if he should attempt to do his business in the same way. There is a withholding more than is met in the expenses of business management, which tendeth to poverty in the church or in the shop.—Interior.

The spirit of the press—clerk.

Temperance.

Horace Greeley on Moderation.

In this day, science is our friend, and allied to our side. The world almost makes science its God. It has made tremendous strides in my lifetime. Chemistry, geology, and many things about the earth and the planets, have been made known within a few years past. Science tells us alcohol is a poison—necessarily a poison. Men don't seem to believe this. They talk about the moderate and sensible use of the good things God has given us, but the excess only is what is wrong. How much rattlesnake bite would be a temperate bite? How much cannon-ball going at the rate of ten miles a minute would you stand to have a temperate taste of it? God means men to use moderately that which in essence and property is good. Rattlesnake may be good in its place, though we do not know what good purposes it serves, but that which is essentially baneful, is not to be taken as a nourishment.

In a certain part of the Austrian empire you can see persons gathering arsenic; they find larger or smaller deposits of it, and have discovered that it is a beautifier of the complexion. Foolish, as most young people at some time are, with too much idea of personal loveliness and beauty, they will take one little grain of arsenic regularly for a year, and the next year find they must take two or three, or they will have racking, shooting pains, and at thirty years of age or younger, they may die in agony. Arsenic is not bad, it serves a good purpose in its place. A doctor may give it wisely in very minute quantities, but except in such a case, no human being ever swallowed a grain of arsenic without deadly harm. We look too far away for the consequence of evil doing. God governs this world as perfectly as he governs any world. Could we see the guilty man in his hour of temptation, we might know that is not the end of it by a great deal. Before he knows it, he is a drunkard. The human race is a frightfully concealed race; it is proud of such a noble self-control; all caution is in vain. Men say: "Yes, Jones and Stebbins will get to be drunkards in another year." So every man puts the caution over on somebody else. It goes over their heads. You can never cure men by preaching the evils of drunkenness. When they become drunkards they are beyond you.

General H., of Texas, became a temperance man, and he thought he would convert the world. He went across the prairies of Texas till he came one day to a log cabin. The owner had a barrel of whiskey in one corner and a bed in the other. He was a great drunkard. "How do you? What's the news, said he. "Oh! there is the grandest news. There is a great temperance reformation in Austin." The man staided himself, and said: "When I can't control myself, then I'll join it." The prospect of becoming a drunkard looks so contingent, so doubtful, so remote, the drinker is not appalled by it. If you were told that one out of every hundred in your street would die soon, you don't believe its going to light on you. It is bad to take poison, unless to over-come poison that is in the system now. Some doctor said: "If you have swallowed a rat you must swallow a cat." Doctors may give poison to overcome poison, but for you to take it without such advice is a great mistake; not because you may become a drunkard, but to take poison is a mistake which you cannot repair. Poison is at war with the whole vital economy. Men have no right to hang themselves to see how it feels and spite others thinking, to cut themselves down in time. They have killed themselves so; they have no right to try those dangerous experiments. Length of days is God's reward. Other things will come in their time, but a man cannot have vigor of mind and body unless he pay heed to God's laws and himself. One glass of stimulant will blur the brain and injure the vital energies. The stomach rouses to carry off the poison; it would corrode, if it stayed there, would excite inflammation, pustules, and swellings. The body has to get rid of the harm of a single glass. The man takes a glass; it goes galloping through his veins, up to his brain, out through the lungs, as we have painful reason to know; and the way by which it makes a man drunk, are the surest ways for the system to get rid of it. We hear of some who are never known to be drunk. There is a great fallacy in measuring the evils of drunkenness in that way. One man may take six glasses, while another with two is laid under the table, and men say the latter ought not to drink; he has no head. That is a great mistake; he has a head, and when the poison takes effect rapidly, it does less harm than when it is kept longer in the stomach.

If a man takes his one glass a day, when he gets to be fifty or sixty years of age he gets some bruise or cut and it heals up slowly; for the effects of that one glass, his powers are feeble, his chance of life is diminished in just the proportion of that slow poisoning process. The man who tampers with deadly instruments does wrong. As soon as a person takes one glass of liquor, it is met and recognized by his vital forces as a deadly foe.

The appearance of intoxication is God's helpful effort to relieve the person of the evil consequences of the poison, before it does him harm. If a man drinks, the sooner he gets drunk the better, for so the body expels the evil from the system. I have known men live to be eighty years of age who got drunk once a week; but I never heard of one who did not get drunk, yet used liquor, who lived to be eighty. They die under

forty, and die of strong drink. This getting drunk is not the point of danger. Whoever takes the intoxicating cup makes himself less a father, less a husband, and less a Christian; he loses the power to sympathize with suffering, and makes himself a partner with those who do evil. The man who has once got this habit, will find it hard to refrain. You must get him to go with his family where there is no strong drink, until he learns not to care for it. Many a man has gone to Vineland N. J. where they do not allow liquor to be sold, and been cured in the love of drink. If you have acquired the love of it, escape for your life, and, like Lot from Sodom, look not behind you. The temperate man is almost incapable of refraining from drink if he is where he is constantly tempted or can get it.—Christian at Work.

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IT IS TRUE!

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Literary Notices.

From A. L. Bancroft & Co.
FOLLOWING FULLY: OR GIVING UP ALL FOR CHRIST. By the author of "Tell Jesus," "The Book in the Way," "The Secret of the Lord," etc., etc. Boston: Published by Henry Hoyt, No. 9 Cornhill.

The author of this book professes to give us, for the most part, a history, "not of imaginary characters or faultless models, but of some whose mission has been accepted and blessed." Whether this book will have such a "mission" there might be more than one opinion. To us, the life of Emanuel Morton seems too much like seeking martyrdom. Apparently, only in accepting a post of peril, could he have "the consent of a good conscience," but he decided alone a matter vitally affecting the happiness of another? Is it safer to err in this direction. Is it right for one to decide alone questions vitally affecting the happiness of another? This book raises, but does not answer these questions.

THE MAN WITH THE BOOK: OR THE BIBLE AMONG THE PEOPLE by John M. Weyland. Introduction by the Right Hon. the Earl of Shaftesbury, K. G. Boston: Published by Henry Hoyt, No. 9 Cornhill.

For such books as this "let us give thanks and pray more." A brave man is this missionary and a mighty power the book—his pocket bible, with which he goes into the neglected and dangerous by-ways of a great city. He tells us the story of his work—we are interested in this work, and we feel that he, at least, counts it his chief honor to be among the workers together with Him whose word shall not return to him void.

From D. W. McLeod, Depository of the American Tract Society, on Market street, we receive

FABRICS—A STORY OF TODAY. A. D. F. Randolph, New York. 12 mo. 380 pp.

The scenes of this story are laid among city people. The city people are just the ones who are to be seen in a decidedly present congregation in any of our large towns. Some of the young ladies even talk of the Darwinian theory by way of passing illustration and good humor. Of course, these young ladies have their eyes exceedingly quick to see handsome and brilliant young men. Happily, the handsome and most brilliant youth is christian, and sensible enough to see the worth in the noblest girl, to remain faithful to his early attachment to her, and to choose her instead of all the more self-conscious and showy misses who would entrap him. All young gentlemen who are christian are not so sensible. Of course, the number of these tales is legion; they have no enduring record in history; but neither do one in ten thousand of our own loves, and yet they are not without their pleasure and their instruction.

MISCELLANY.—Dr. Hatfield's new hymn and tune book is out, "The Church Hymn Book."—Some one says comparative theology can point out certain "failures" in all religions—can look with self-complacent contempt upon sundry mistakes and errors of the great reformers of the world, while it has not itself the faith or the energy that would suffice to produce even a village hospital, much less to move a continent.

—Mr. Simonds publishes in the *Living Way* a sermon of Dr. Stone on "Limitations of Faith." Such a sermon is in marked contrast with that letter commencing with "I was lying in bed, and Sister G's hand rested on my bosom," etc. Strange that the editor should entitle so fanciful and dreamy an experience a baptism of the Holy Ghost.

Bersier has lately published a volume on Original Sin, in which he substitutes for Generic Unity the French term "solidarity." We append a notice of the eloquent author: "M. Bersier, who preaches in the *Eglise de L'Etoile*, near the Arc de Triomphe, is regarded as the most popular of the Protestant preachers of Paris. He is also, with perhaps one exception, the youngest. His manner is modest and unassuming, but he fearlessly points out and condemns the moral defects which are so striking in these days, both in the state and society. M. Bersier's chapel is always filled to its utmost capacity, many of the audience being English and Americans who reside in the vicinity; the principal part, however, being the middle-class French people of the quarter. The attention and interest manifested in the service is evidence that much good is being accomplished by the preacher, who seems to be zealously devoted to his work. Like M. Theodore Monod, M. Bersier has resided in the United States. He went there a poor boy, and succeeded in earning enough to enable him to obtain his theological education. It is pleasant to hear him allude to America in his discourses in terms of so much respect and affection.

EDUCATIONAL.

It was the complaint of an otherwise contented man in war times, that he

could not get his morning paper over night. Publishers find the general public in quite as discontented a mood; the prevalent feeling is, What is the use of having telegraphs and all the machinery of a highly organized community, unless we can get ahead of time? and man, looked at collectively, seems like Alice in "Through the Looking-glass," making a fearful race with circumstance, yet somehow always finding himself abreast of circumstance. It is to humor this impatience that publishers issue their periodicals in advance of the date upon the cover; the reader has a secret feeling that he has somehow got ahead of May, when he reads his May magazine on April 20th. For the same reason, books made in 1871, and brought in the autumn, are dated 1872, and some of them thus succeed in dying before they are born. Laboulaye has told us, in his amusing and keen *Paris en Amerique*, how his hero, who had feasted his eyes on the bulletin-board which emblazoned his name for an act of heroism, returned in a few hours for another feast, and found the board swept of all the old and now stale crumbs, and spread with some new, fresh and hot viands for the public taste. A like fortune awaits many an author who has not been prepared to account for his momentary fame by the fact that it is the fame of a moment; books are toys to most readers, read and east aside for something more novel, for the reader is on his feverish flying chase, not so much looking for something new and fresh, as trying to be just a little ahead of the novelty. Hence it is that the publisher is often tempted to tumble a book upon the market half-made, ill-seasoned, and fit to last only the two weeks for which its life seems to have been prepared. A man dies—quick! write his life before the funeral comes back, and thrust the volume into the coaches that are hurrying away from the grave to which they went so slowly and unwillingly. There is, nevertheless, a satisfaction to one who sits in a book manufactory, and hears the telegraph clicking, "Hurry! hurry! hurry! on that new book: everything depends on our receiving it by the eighth!" if he will get up and walk through the building, and watch the presses lifting their hands and turning off sheet after sheet of books written, it may be, hundreds of years ago; he reads the titles of books which have been the cause of books, aye! and of revolutions and great turns, of the wheel of progress, and he knows that those books with histories to them were once new also; that now they are not advertised with frantic gesticulation, yet hundreds and thousands of men, women and hopeful youth are asking for them at libraries and bookstores, and finding them meat and drink for their growing souls.

Andersen has given a quaint sketch of a danseuse who fluttered once as a premiere amidst the rapturous applause of the audience, and then gradually danced back, season by season, until she was danced off the stage altogether, and settled down as tire-women for younger and more popular dancers. New books are perpetually performing this backward dance; it is sometimes disappointing to their near relatives, yet it is also true, that when they get out of the glare of the footlights, they may be leading sensible lives and doing good service as books, though as new books they are forgotten. —*Riverside Bulletin*.

SUNDAY SERVICES AT YALE.—The authorities of Yale College announced to the students a change of rules. In the endeavor to clear the religious ordinances of the college as far as possible from occasions of complaint or aversion on the part of those subject to them, the Faculty have arrived at the conclusion to liberate the students from attendance on the chapel services on Sunday afternoons. Morning prayers and the usual forenoon service are still obligatory, but the afternoon service of last Sunday was optional with all attendants, and will be so henceforward; all the congregation being seated promiscuously.

NEW SOUTHERN UNIVERSITY.—An educational convention has been held at Lexington, Ky., which virtually pledged itself to found a great University—nearly thirty thousand dollars were subscribed on the spot. The spirit of the convention may be learned from the subscriptions. Two ministers each subscribed five thousand dollars as the first fruits of what they might give; a layman subscribed five thousand dollars, and promised more; a minister who has a young family, who has recently lost his all by fire, and who had to borrow money to bring him to the convention, subscribed one hundred dollars; a layman, who is struggling with the world, and who has yet twelve hundred dollars to pay to those who have seized upon the institutions at Danville, subscribed one hundred towards a college at Kentucky.

Health Department.

Warmth and Peace for the Child.

Half the time when a child cries, its feet are cold; but instead of seeing that it is so, and warming the feet, the child is whisked up and down, and pounded for "colic," till, perhaps, it has colic from the chills. And finally when it has been worried into fits of crying, comes the dosing. If a healthy child is comfortable in every way, warm, and its clothes soft, loose and smooth, with no pins and irritation, it will not cry more than is good for it. But I have seen a child's nervous system, upset for life, by mere stirring up. They want warmth and peace.

Then come the doses. It all sounds very fine—"soothing," forsooth, with opium; for the base of all these things is opium or some narcotic, and they are poisoned to sleep. You can smell the paregoric in most of the things, and yet mothers will give them, when they would not dare give paregoric or laudanum. The brain is benumbed and disturbed, and the foundation is laid of a controlling, morbid appetite. Many a child is made a drunkard or an opium-eater in the cradle, and perhaps by a christian mother, who will marvel at "Providence," and mourn over the dispensation, and only learn, perhaps, when she wakes to another life, that her own hand has done the mischief.

There is many a poor mother who thinks she must work in peace, who drugs her child ignorantly. There is many a nurse, who, to secure herself more time or quiet, drugs the children committed to her care, without the mother's knowledge; but there is no excuse for the mother who drugs her child to save trouble. Beware!

Some one asks for a substitute for these things. Warmth and peace. Have the feet warm—have I said that before? Put a warm flannel, heated by the fire, over the stomach, give a spoonful or two of warm water or catnip tea, if it must be disguised. The warmth is the thing needed—and don't fill up the stomach, when it is uneasy already.

To return to the doughnuts. One of the requisites to health is regularity in eating. An infant should be nursed at regular intervals, not every time it cries, for it often cries from the discomfort of over-feeding. Older children may need food more frequently than we do, but it should be at regular intervals. It works mischief to give a child food at all times and seasons. It makes it little animal, always referring to the stomach; it disturbs the digestion and produces an irritation which the child feels and may not distinguish from hunger, and sometimes weakens the stomach for life.

In the country, strong and vigorous children may bear the doughnut system, but that does not make it right. We may illustrate, too, from one case: Some parents brought up on that plan went to live in a town. The mother, used to the doughnut and ginger-bread system, always kept a supply of some sweet things, where the children could get them when they wanted. Of course, they fell to wanting them very often, ate half the time, had less appetite for the regular meals, and grew up with poor teeth, poor health, and generally miserable. They are not worth half as much in life, as if they had observed the simplest rules of health, and yet they piously marvel why God has seen fit to afflict them: God permitted their mother to sin through ignorance, and her children suffer.

The broad principle is that the stomach must have intervals of rest—must do its work, and then be quiet. No animal will bear being goaded to incessant work, and the stomach needs humanity like an animal. The sweet system is also pernicious; a child's appetite will take plain, simple food and then rest. The palate will crave sweets, and take them for the mere gratification.

Children should not be starved, they need food abundantly, but the two things to be insisted on are simplicity and regularity.—*Advance*.

SOOTHING!—A correspondent of the *Congregationalist*, referring to recent exposures of poisonous medicines, says of Mrs. Winslow's Soothing Syrup: A San Francisco Medical Journal once published an analysis of its ingredients from competent chemists. The result showed that each dose contained a larger proportion of opium than would be administered by any judicious physician to an infant of tender age. Enraged at the exposure, the agents for the Pacific Coast denied the facts in a letter to the editor, which that official published over a challenge to procure from any chemist a conflicting analysis. It is scarcely necessary to say that this challenge was not noticed. If opiates and anodynes must be used on children or adults, let it be, by all means, on the prescription of educated men, who understand the properties of drugs. To poison helpless infancy by patent medicines in the hands of ignorance, is little less culpable than wholesale murder.

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Latest Styles & Lowest Prices.
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A tract of over fifty acres of land, north of and adjacent to the city limits, has been divided into acre lots, to be disposed of only to those who will improve them with good family residences. A large number of these lots have been purchased by our best citizens—some of them finely improved, and only a few yet remain. At that can be secured on easy terms. The location is on high ground, commanding a beautiful view of the bay and the entire surrounding country. It is particularly desirable to make it a select neighborhood of choice family residences. Parties wishing to secure one of these lots for a pleasant and agreeable home, are requested to call or address me at my office, corner of Twelfth and Broadway, Oakland.

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DEALER IN AND MANUFACTURER OF
BOOTS AND SHOES,
BROADWAY,
Bet. 8th and 9th Sts. OAKLAND.

LADIES' AND CHILDREN'S FASHIONABLE
SHOES MADE TO ORDER.

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As the most beautiful, convenient and attractive place for the purpose. Forty minutes from San Francisco by rail and boat—the second station beyond Broadway, Oakland.
Address personally or by letter, CAPTAIN BADGER, Grand Central Park, Oakland, or F. LANTY, N. E. corner 14th and Market Streets, San Francisco.
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Kohler's Great Concert Orchestra will all ways be in attendance.
Refreshments furnished in the Park.

ADAMS' PIONEER HATTER,
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Above 8th street, OAKLAND.

Hats for figures broad and burly;
Hats for straight hair and curly;
Hats for those melancholy;
Hats for features bright and jolly;
Hats for gentlemen of standing;
Hats that give a look commanding;
Hats for walking, riding, driving;
Hats that look like silk and satin;
Hats that stand all kind of mauling;
Hats for every trade and calling;
Hats of many shapes uncommon;
Hats admired by lovely women;
Hats of quiet styles for pastors;
Hats low crowned—your knowing castors;
Hats to make the heart rejoice;
Hats for children and for boys;
Hats that would a saint entice;
Hats for all, at any price.

AT J. GREENHOOD & CO.'S
WELL KNOWN
DRY GOODS ESTABLISHMENT,
CORNER OF
Broadway and Eighth streets, OAKLAND.

The Ladies of Oakland
Can Always Find The Choicest

ASSORTMENT OF
STAPLE AND FANCY DRY GOODS
To be found on this side of the Bay, and which will be sold at remarkably low prices. The Ladies are cordially invited to call and examine our stock.

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SAN FRANCISCO MARKET,
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Will sell meats at the following cash prices:
BEEF.

Porter House Steaks . . . 15 cts
Tenderloins . . . 12 1/2
Sirloins . . . 12 1/2
Round . . . 10
Rib Roasts . . . 10
Rump . . . 10 to 12 1/2
Chuck Rib . . . 6 to 8
Corned Beef . . . 6 to 8

MUTTON.
Hind Quarter, or Leg . . . cts 10
Fore Quarter . . . 8 pounds for 7
Chops . . . 12 1/2
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All other meats in proportion.

All orders left at the market will be delivered free of charge.

W. F. KELLETT,
BROADWAY,
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Ever done in Oakland, and any one who may be PUTTING THEIR HOUSES IN ORDER

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The Walls will be repaired and
MADE PERFECT IN EVERY WAY.
Coloring in like style. ESTIMATES GIVEN, if desired.

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THE PACIFIC.

SAN FRANCISCO:

THURSDAY MORNING, MAY 30 1872.

Publisher's Notice.

Owing to the increased patronage of our friends, we have enlarged THE PACIFIC by adding two more pages. We are glad to chronicle the growing prosperity of our denominational paper, and with "Excelsior" for our motto hope to still further enlarge and ever merit the many good wishes and liberal patronage of which THE PACIFIC has been thus far the recipient.

All communications on business should be addressed to C. A. KINGS, Box 45, San Francisco. Publication office 536 Clay street.

INVITATION.—Now and then we mail a copy of THE PACIFIC to persons not subscribers. Let them receive it as an invitation to become subscribers. But without an order, the paper will not continue to go to them—it is not our style to send it and then send a bill for collection. Remit \$4 if you wish to receive it regularly.

The Congregational Club meets every Monday at 1.30 p. m., at its room in the Bible House, No. 759 Market street. Ministers and members of Congregational churches are always cordially welcomed at these meetings. Visitors to the State from the East or elsewhere, are specially invited to find the place, and thus make the acquaintance of their brethren here.

The Hon. Senator Casserly has favored us with a copy of his remarks upon the "Seco Claim," in connection with the Naval Appropriation Bill. He has also sent us various other senate speeches and documents, which it is impossible for us to notice more particularly, or even to mention by name; for all of which he has our thanks.

Last Friday night, at the First Congregational church in the city of Oakland, the Pacific Theological Seminary successfully accomplished the exercises of its third anniversary, in the presence of a fine audience, in accordance with the following programme: 1. Music: 2. Reading of scripture and prayer: 3. Music: 4. Address, "Messengers of Christ," by J. L. Stephens, Petaluma: 5. Address, "Harmony in Religious Thought," by G. F. G. Morgan, San Francisco: 6. Address, "The Great Commission," by D. F. Watkins, Northville: 7. Music: 8. Oration, by the Rev. A. L. Stone, D.D.: 9. Conferring of degrees upon the graduating class, viz: G. F. G. Morgan, J. L. Stephens, D. F. Watkins: 10. Parting Address by Prof. J. A. Benton: 11. Music: 12. Benediction.

Upon one page of the programme was printed a brief "circular" notice, to which we desire to call the attention of our churches, ministers and readers generally, and urge them to bring it to the notice of their Bible classes and Sunday-schools, and of any persons that might be led hither to study for the christian ministry.

"The fourth year of Study in the Pacific Theological seminary will commence at its halls in the city of Oakland, Cal., Thursday, August 15th, 1872. There is a prospect of a goodly number of accessions to the middle and junior classes. It is hoped that all who design to enter the institution will begin promptly with the year. The seminary is open to worthy young men seeking the christian ministry, of all denominations. Those who are indigent need not hesitate to apply for admission. It is believed that provision can be made for them all. So much is gratuitous, that the other necessary expenses are very small."

At its recent anniversary this seminary graduated the first class of three, from its regular full course, and the first such class from any like seminary on these shores; and it conferred upon them the degree of Bachelor of Divinity, testified by a handsome diploma. Thus the Seminary has begun to give back to the churches even the little they have contributed to it.

In connection with the preceding paragraph, we may now state, that the large and flourishing Sunday-school of the Congregational church at Winchester, Massachusetts, of which the Rev. E. C. Bissell is pastor, has agreed to pay two hundred and fifty dollars in currency, for the support of a young man in connection with this Seminary, the coming year; and it is hoped that it may do so for several years to come, if not for a great many of them. This sum it is believed will pay all the absolutely necessary expenses of a student in this institution for a twelve-month, with due economy. This appreciative generosity of the Sunday-school in Winchester suggests the possibility that there may be other schools which shall find pleasure in doing a like noble act in encouragement of a great and sorely embarrassed enterprise, which is in need of men and money among its pupils, in its

faculty, and among its benefactors. We know that it must succeed, and will; but we desire to witness an immediate and great success. It is a success, but it can be made a grander and more fruitful one, by a release from debt, the endowment of more professorships, and the founding of a goodly number of scholarships.

The Golden Gate Academy is an institution adjunct to the Pacific Theological Seminary (founded by the same board of trustees) in which the seminary may find any special preparations it may need for any young men about to enter it; yet it is chiefly and specially a boarding school for lads, of any age above 12 years. It has made a successful beginning, and has just closed in fine style its first year's operation. This school has the finest site in the world, is of the best sort, and of the highest promise. No other school is superior to it, no other school can do pupils better justice than this. Health, heart, hope, progress and the sweetest domestic, social, intellectual, moral and religious influences pervade it.

This is the season of the budding hope and blossoming promise; and all our seminaries for girls, taking heart of grace and in sympathy with nature, are holding their anniversaries and sending forth their beautiful products, and favoring us with glimpses of the blushing flowers that in another year will burst into full bloom. Last week the Female College of the Pacific and the Oakland Seminary held their anniversary at Brayton hall; Laurel Hall school, (Miss Buckmaster's) had its public exhibition Thursday night, in the beautiful town of San Mateo; Wednesday night the "Home Institute" (Miss Prince's) in our own city had its; and the Sacramento Seminary, (Mr. Perry's) was in like manner occupied at the same time; and this week Mills Seminary is rounding out its full orb'd year of noble and almost unanticipated success. We congratulate all these institutions on the prosperities and pleasures of their closing year of work, and on their good prospects for the future. We congratulate teachers and officers, not to say pupils, on their release from work and care; and especially from the wear and tear of the over-worked nerves, the ever pressing sense of responsibility and the continual sharpness and sting of anxiety. May any who now give up their life of teaching to enter on new relations and scenes find them agreeable and rewarding, and better even than their hopes; and may even those who can never be any thing else than teachers never wish to be, and return in August to their tasks, refreshed, with glad hearts, and thankful for the work which the good Lord gives them to do. Can anything be better?

As we have not yet received our usual account of proceedings, we take the following from the Bulletin concerning the Young Ladies' Seminary at Benicia.

"It has been our good fortune, for several years past to be present at the Annual Exhibition of this old and well-known institution. It is an institution that has helped to educate more of the daughters of California than any other—that has enrolled on its list the names of our wealthy and educated classes—that has sent forth for the past twenty-one years its quota of young ladies to influence our society for good; it is such an institution, whose scholars and graduates amount to more than thirteen hundred—which needs no praise of ours. If there is anything for which California may be proud, it is of the existence within its borders of a school bearing such a record. It has not this year fallen one whit behind its former reputation, as the numerous visitors will bear us witness. Never before during our acquaintance with it have we listened to more thorough or better examinations. No one branch of study seems to have been made a special favorite, but in all there was manifest great care in the method of presenting the subject. To quicken in the scholar a love of study, to cultivate the powers of observation, and to foster a love of truth and purity, is the aim of this school. The graduating exercises took place in the afternoon of May 22d, and may be said to have been of unusual interest. The subjects were well chosen, and showed that the young ladies were accustomed to logical thought. In conclusion, we are pleased to notice the new and commodious school-room building, one of the pleasantest we think, in the state. The buildings of the school have been remodeled and refurnished, making this as it claims 'one of the most home-like and attractive schools on our coast.'"

This is "Decoration day." The commander of the Grand Army of the Republic has issued his orders, and a due observance of them is in progress. In addition to the custom of strewing flow-

ers on the graves, it is suggested by the Commander-in-Chief that the graves be planted with shrubs and flowers. The committee of arrangements for the celebration in this city extended a general invitation to all soldiers, sailors and marines who served the Union during the late war, and to citizens, to take part in the observance of the day. We are in favor of amnesty. We exhort all people to forget the animosities, dismiss the rancors, and bury the enmities excited by our civil war. But we who enjoy so much, and look forth so serenely upon the coming time, in consequence of the triumph of the Union arms, must be "ever mindful what it cost" to preserve our Union; and must never fail to pay our tribute of gratitude and honor to those "who jeopardized their lives in the high places of the field." We honor the dead to-day, especially. The living we may honor all days.

Energy in the Pulpit.

"What a dull sermon! Don't our preacher need thawing out?"

Such was the criticism once uttered at the door of a church. Destitute as the critic doubtless was of any spiritual life in himself to warm up what he heard, is there not too much ground for such criticism? Is not this one grand defect in our pulpits—the lack of matter, but of an energetic and wide-awake manner; the want of ardor, earnestness, and impassioned action to inspire the matter, and charge it with life and power.

Said the great actor, "I present fiction as though it was truth; you, truth as though it were fiction." This is too often true. Preachers grow timid, hide-bound, rut-hung by habit, or they are tied down and hampered by a manuscript, and all enthusiasm restrained by critical rules, or false modesty, or mental inertness. They deliver mighty and inspiring truth, as though they were reading a mortgage sale, or a surrogate's notice.

Is this the manner of effective preachers of the past or present age? On the contrary, are they not earnest, ardent and often impassioned? Do they not sometimes to a cold nature seem almost extravagant in daring action, vivid appeal, and bold personification? They weep and glow, soar and burn, and embody in their energetic action every sentiment and passion. The truth speaks in tone, look and manner, and kindles the answering sentiment in every hearer, holding them entranced and carrying them captive. Witness Whitfield's lofty flights and striking personifications, Dr. Nott's fervid language and impassioned appeals, and Beecher's quaint, bold and paradoxical manner—figures high and low, pure and mixed, swelling and laughter-provoking. Witness Scudder, Talmage, Ormiston; electric, impassioned in language and action, fervid word-painters, making scripture truth and scenes live as realities before their hearers.

The secret of the success of all these useful men, their hold on the masses, is not so much their learning and logic, as their strong feeling, fervid emotion, and bold and striking action. It is this that concentrates the attention, and burns the truth into mind and memory.

But we can never equal these men, say you, or wield a tithe of their power. So be it. Yet is that a reason for repressing enterprise and cultivating monotony? Shall we not make the most of the power we have? Why should we not, in our own way and according to our own individuality, take on the same fire and earnestness?

Much ridicule has been wasted against aping these successful preachers, and the fear of it hampers and represses the enthusiasm of many. Now we say, Imitate such men: If you can find out the secret of their fire, steal it, and use it. Emulate their boldness, vigor, fervor, their thrilling imagery, and striking illustration. Kindle up with their ardor, tilt every faculty in you is charged. Be Talmage, or Scudder, or Beecher. Be Luther himself, in your own way, and according to your own individuality. Be anything rather than dull, monotonous or common-place. These men have not a gift or power, the germs of which are not in us, and which may not be cultivated and handled with kindred vigor.

More real defects in the pulpit would be cured, more just complaints against it removed, by a bolder and more fervid rhetoric, than by reform in any other direction. We are far too much afraid of being counted eccentric or sensational, we are far too much hampered by conventionalities, proprieties and fictitious modesty. We are not daring enough in the pulpit. The ignorant exhorter by his earnestness often far surpasses us in effectiveness. He teaches men that we don't reach.

Energy and fervor also react on us for

good. Originality, so far as it is admissible in theology, is born of them. The mind is quickened, thought intensified, the subject made to reveal its hidden connections, and to teem with a wealth of illustration which tameness never commands. Ideas thus minted are often the richest and ripest of all. The dullest themes are thus dramatized, pictured, and made to act and live in the imagination of the hearers.

Neither must we wait passively to be kindled from without. Vivid expression tone and gesture will themselves wake up fervor, and arouse the faculties to appropriate action. Do you say a man is a hypocrite who attempts to act an earnestness he does not yet feel? Is he not something worse, if his mental laziness denies fervor to a great theme whose worth and importance demands it, and for an end that royally justifies it, and is abortive without it. Does not our tameness actually belie as well as belittle the truth? Out upon that frigid criticism that cuts down and pares away every bold stroke and daring action in a speaker, and reduces all to the dead level of tame propriety. It is well enough to study rules and canons, but it is chiefly those that disregard them and cast them to the winds, and launch out earnestly in a style and manner that belongs to themselves, intent only to set home the truth—such are the effective preachers. Power lies not in rules, but in feeling earnestly the truth and fervidly presenting it. This is the kind of preaching which California needs. No other will be successful. The intense and prevailing secular life makes it necessary. We want logic, but the logic must be on fire. We want instruction, but impression more. The truth must be burned in by vivid and earnest presentation—in all which we hold, that though Paul plant and Apollos water, God must give the increase—but let us plant like Paul and water like Apollos.

Week-Day Lecture.

BY THE REV. A. L. STONE, D.D.

WED. EVE., MAY 23d, 1872.

When the Apostle Paul declared his willingness and his desire to preach the gospel of Christ in Rome, he indicated in a very emphatic manner the measure of strength and devotion which he proposed to lay out upon his work.

And this measure was, not what was consistent with sight seeing amid the splendors of the world's metropolis, nor what he could do without trouble, or weariness, or danger.

His language was: "As much as in me is," I am ready to do the work of the Lord. This is a great and strong word. To the Apostle's heart it carried its full meaning. It was not a piece of idle rhetoric, it was not an empty common place. It meant that he was ready to serve the gospel according to his full knowledge of it; and he had been wondrously taught—according to his full experience of its power; and this experience had been wonderful—according to the full debt of his love and thankfulness to his Lord; and calling himself always "the chief of sinners," he felt this debt to be infinite—according to all the range of opportunity; and he was one to find his opportunity here in prison and in bonds—and according to every natural gift and force; and he was a trained intellectual athlete, a scholar of a famous school, one of the world's master minds.

I commend to you this measure of christian working. Paul's word is a good motto for us as we enter upon this new field of labor; this fresh chapter in our history as a church. Write it over the door posts of this room, write it on these walls, take it as your formula of self-concentration, to-night, to the duty of coming days—"As much as in me is," each of us is ready to do the work of the Lord.

Come then and take the account of stock. How much is there in you that can be laid out on this work? Make full report of your natural abilities; how much? Perhaps you have humble views of your intellectual possessions. No matter; be they less or more they are all to be taxed to their utmost ability. Bring in the sum total of your natural energy. This item is distinct from the first. A mind of first rate ability is frequently unproductive, because it is deficient in energy. And on the other hand, a mind of small ability is a very telling force when animated with intense energy. How much intellectual and experimental knowledge have you of the truth as it is in Jesus. Bring in the whole of that. How wise are you in methods, and what facilities can you command for gaining access to the hearts of others? Let this item be carefully estimated and fully appropriated. And what do you think of your debt to Christ? How much do you owe for your soul's redemption, your pardon, your peace, your hope, your joy? Aggregate the whole with faithful computation, and repeat your vow, "As much as in me is," I offer to the work of the Lord.

This is the only standard of doing that honors Christ. Faint praise, languid zeal, lukewarm friendship, are more deprecating to their object than open opposition and avowed condemnation.

"What do you think of the discourse to which you listened?"

"Oh, it was well enough."

Is that the compliment the speaker would relish?

"What do you think of the book you have read?"

"Oh, there are some very good things in it."

Would the author be pleased with such commendation?

"Such a man is your friend, is he not?"

"Oh, yes, I have nothing against him?"

Well: you had better be his enemy than such a friend, if you wish men to think well of him.

Only a full hearted devotion, an intense zeal, a fervent love, an offering of all you are and have, honor Christ.

Now then, are you ready to enter into covenant with the Master and one another, in all the christian tasking which our new circumstances lay upon us? Say it each of you, in the silence of your hearts before God; stand on your feet if you will, and say it with clear emphasis, "So much as in me is, I am ready to uphold the hands and encourage the heart of the pastor. I am not very strong, but let him lean on me, and with all the strength I have, I will sustain his weight." "So much as in me is, I am ready to cheer and strengthen the brethren." "So much as in me is, I am ready for every work which this church undertakes." "So much as in me is, I am ready to make this church a spiritual power in this community." "So much as in me is, I am ready to labor for the conversion and salvation of men."

God hear you in these vows, and write them in his "book of remembrance," and help you faithfully to redeem them, as we take up here our work anew!

Religious Intelligence.

The West.

Large audiences—the one in the evening crowding both pews and aisles—assisted the good cheer with which on last Sunday the First Congregational church of S. F. commenced their regular services in the new meeting-house. The pastor gave in the evening the first of a series of discourses addressed to prevalent states of mind and feeling among the people. "Rest for the restless," was his theme. At six o'clock in the evening, the usual time of holding the Chinese Sunday-school, some special and very interesting services occurred in connection with that school. The programme was a varied one—made up of sacred songs which were well rendered by the school, of recitations of Scripture, and of addresses by two Chinese brethren, and by Rev. J. Kimball and Rev. Dr. Stone.

The sale of pews in Dr. Stone's church occurred on last Monday evening. The result must be regarded as full of promise for the prosperity of the congregation. At the time of writing this 108 of the 354 pews in the church have been taken either through purchase or rental. The amount received for premiums and sales considerably exceed \$50,000. From this amount deductions must be made for subscriptions already paid towards the building fund: so that the precise amount which has been realized towards the payment of the debt cannot now be stated. The church, with the lot upon which it stands, has cost about \$185,000.

The First Baptist Sunday-School celebrated its twenty-third Anniversary last Sunday Evening. It is believed to be the only school in the State which has yet reached its 23rd year. Mr. A. B. Forbes is its Superintendent. His report showed an enrollment of 230. The school has raised, during the year, for its own expenses and for charities, \$587. The offerings at this anniversary amount to \$30. Recitations by the infant class; the presentation of emblems by other classes, and a sermon to the children by Rev. A. R. Medbury, contributed to make the occasion a helpful and delightful one.

Among the visitors at the club last Monday was Rev. E. P. Smith, who accompanied Gen. Howard to Arizona. He gave an interesting and hopeful account of the investigations made by Gen. Howard into the condition and character of the Apaches; and said that in spite of inefficient food and no little ill treatment, the great majority of the Indians had remained upon their reservations and desired to maintain

peace: that, of the two, he would prefer the Apaches as objects of missionary labor to the Chippewas of Minnesota, where so good results have recently been gained: and that the people of the Territory, though distrustful as to the result, accepted with resignation, if not with cheerfulness, a continuance of the peaceful and christian policy which the government has desired to pursue.

Rev. Martin Post, of Illinois, a nephew of Rev. Dr. T. M. Post of St. Louis, has arrived in this state and will spend some time at Santa Barbara.

Rev. B. N. Seymour, of Hayward, started for the East on Tuesday of last week. His whole family accompany him, the design of the journey being to seek the restoration of Mrs. Seymour's health. They will remain until this result is secured, if it can be secured. We hope it may not result in a permanent loss to this coast of christian workers so self-denying and efficient as these have been.

Rev. W. L. Jones, of Benicia, started on Monday last, for a visit to the home of his childhood in Maine. He will represent California at the Maine Conference next month. He expects to be absent about three months.

The Fair recently given by the ladies of the Congregational church and Society in Sonoma, raised in net profits the handsome sum of \$800. It is the beginning of a church erection fund. Towards the close of the entertainment, Rev. Mr. Crosswell and his good wife received handsome tokens of the esteem in which they are held by their people.

On May 21st, very interesting services were held in Woodland, in connection with the installation of the Rev. S. R. Rosboro, as pastor of the Congregational church. A meeting of council was convened in the afternoon, when the proceedings connected with the church's call were reviewed, the candidate examined, and arrangements made for the public installation to be held in the evening, in the commodious hall in which the Congregational church now worships. In the evening, the hall was decorated with a beautifully executed motto, "In God we trust." A goodly number of persons attended, and listened with marked attention to the service, the various parts of which were conducted as follows: Introductory services, Rev. George Morris: Installation sermon, Rev. A. L. Stone, D.D.: Installing prayer, Rev. I. E. Dwinell, D.D.: Charge to the pastor, Rev. George Morris: Right hand of fellowship, Rev. I. E. Dwinell, D.D.: Charge to the people, Rev. J. H. Warren: Benediction, by the Pastor. The service concluded amidst the congratulations of people, pastor and friends present. Remembering the difficulties experienced by the good people in the Congregational church in Woodland in days past, it is a most happy circumstance so find them so thoroughly united in their pastor, and that surrounded by warm friends, his pastorate amongst them commences with so much that is happy and encouraging in the present, and hopeful for the future. May abundant, temporal and spiritual prosperity attend their united labors in the service of the Lord.

A programme for the annual meeting of the American Tract Society at New York, held on the 18th instant, shows the name of Rev. F. E. Shearer of this city among the speakers. His subject we judge to have been, "Union Missionary Colportage, a necessity for the Institutions of our land,"—on which his California experiences and observations would enable him to speak with feeling and with authority.

A private letter from Rev. A. H. Johnson, recently of Antioch, in this state, postpones indefinitely our hope of his return. He has sent however as his substitute Rev. E. P. Baker, of Winthrop, Maine, whom he heartily commends to the fellowship of the Congregational churches and ministers of this state. Mr. Baker may have already arrived. He will supply for a time the church at Antioch. We hope that Bro. Johnson will let our readers hear from him occasionally during his absence from us.

We clip the following from the *Pajaronian*: "Rev. S. H. Willey preached an eloquent and impressive sermon at the Congregational church last Sunday evening on 'Self Protection.' He gave all gentlemen who go visiting late o' nights, and do things which they ought not to do, a great many hard raps, hoping thereby, probably, to teach them better things. Judging from the un-essay motions of many in the congregation, during the sermon, he made himself felt if not appreciated. It is high time that our religious teachers should take hold of the morals of our California society, and try to bring about a purer condition of affairs. If pastors

would talk plainer, their teachings would have some effect.

The *Catholic Guardian* says that two hundred and fifty-six of the "children of the Cathedral parish" were confirmed by the Archbishop on Sunday, the 19th instant.

Rev. A. R. Medbury has received, and is expected to accept, a call to the pastorate of the First Baptist church in Portland, Oregon. We join the *Evangelist* in expressing our gratification that he finds it consistent with duty to remain upon this coast.

Rev. J. B. Saxton has been appointed Financial Agent of the California College, and will probably undertake the work.

We see that Rev. A. B. Earle is gathering in his book the names of converts in his St. Louis meetings. Bro. Earle ought to visit his fields again in a few years, and look after those enrolled. He might be astonished at the number who have wandered away.—*Evangelist*.

The *Occident* gives an account of the destruction by fire of the Presbyterian mission House at Yeddo in Japan. It was the home of Rev. Mr. Carrothers, the missionary, a son-in-law of Rev. Dr. Dodge of this city. Its doors had been kindly opened to many of the sufferers by the late terrific conflagration at Yeddo, who find in this second disaster their last refuge taken away.—The Presbytery of Sacramento met at Placerville, on May 2nd. Rev. A. Fairbairn was elected Moderator. Rev. William M. Martin was dismissed and Rev. H. A. Mayhew received. The pastoral relation of Rev. B. E. S. Ely to the Presbyterian church in Stockton was formally dissolved.

From the *Advocate*, Rev. R. M. Hammond, with his family, left last week for his former home in Canada. Mrs. Hammond is in poor health, hence the return to home and parents.—Rev. N. Burton has been employed by the Presiding Elder to supply the pulpit of the Methodist Church in Bloomfield till next conference.

The *Churchman* acknowledges for St. Luke's Hospital, still further donations, amounting to \$691.50.—The Episcopal church at Martinez has put itself out of debt, and has \$180 left towards the purchase of a bell.—Bishop Tuttle writes us under date of May 18th, as follows: Our "St. Mark's Hospital" is fully launched, and we have six patients. We began modestly, in a rented house. The miners and business men are helping us, and the work will, I feel sure, grow upon our hands. He gives the following statistics of St. Mark's church, from May 1st, 1871, to May 1st, 1872; Baptisms—Adults, 7; infants, 44; confirmations, 30; communicants, 115; deceased during the year, 2; removed, 10; added, 56; Sunday-school—Teachers, 18; scholars, 272; Parish Schools—Teachers, 8; scholars, 230; Total contributions, \$6,901.34.—Rev. Norman McLeod has returned to Salt Lake city, and resumed his work as pastor of the Congregational church there.

We learn from the *Oregon Advocate* that Rev. Thomas Condon, pastor of the Congregational church at the Dalles, is fast recovering from his recent injuries.—The Oregon State Sunday-School convention is to be held at Salem this week.

The East.

Dr. Hodge.—Dr. Hodge's Semi-centenary was celebrated with rare interest. Congratulations flowed in. The principal Seminars were represented. \$50,000 for the Professorship fund were nearly completed and \$15,000 for the Dr. himself. Our correspondent says: In reading the strong, decisive, incisive, sharply discriminating, powerfully arguing or refuting productions of the great Princeton theologian, one thinks of him as a man whose figure, port, expression, all testify his strength and firmness. I looked where he now sat, the central personage of a fine array on the platform, and beheld a man of moderate height and portly figure, with an ample brow, indeed, that might well be a "dome of thought;" but from every curve of the rounded face, and of the mouth that seemed made only for smiles, there spoke benignity. A man to be greatly admired, as visioned in his books; but if there is anything in physiognomy, he is a man to be more loved.

Presbyterianial etc.—A new religious society has been formed in Boston, to be known as the First Reformed Presbyterian Congregational Church of Boston, and a church will probably be built.

City Missions.—\$11,000 were raised in one night for City Missions in the Church of the Pilgrims, Brooklyn.

Overture on Women Preaching.—The Presbytery of Brooklyn has adopted the following resolution in opposition to the preaching of women, with only five dissenting votes:

Resolved, That this Presbytery respectfully and earnestly request of General Assembly to adopt, and to transmit to all the Presbyteries for their approval, such rules as shall oblige all churches under their care not to license or ordain women to the Gospel ministry, and not to allow any woman to teach or preach in our pulpits or in the public and promiscuous meetings of the Church of Christ.

ROBERT COLLEGE.—The cosmopolitan character of Robert College on the Bosphorus, and the great variety of nationalities represented and to be reached by its influence, will be seen from the following statement drawn from the Catalogue. The total number of students is 186: of whom 66 are Armenian; 37, Bulgarians; 29, Greeks; 24, English; 7, Italian; 5, American; 3, Jews; 2, German; 2, Maltese; 2, Turkish; 2, Syrian; 2, Dutch; 1, French; 1, Austrian; 1, Pole; 1, Serbian; 1, Belgian. This list comprises seventeen nationalities, divided into six religious sects, viz: Armenian, Greek, Protestant, Catholic, Jews and Mohammedan.

SUPPLEMENTING THE STATE.—Rev. E. D. Neil, late American Consul at Dublin, has leased the large stone building in East Minneapolis (St. Anthony) known as the Winslow House, in which he proposes opening an institution for the religious instruction of young men, to be known as Jesus College—the name objectionable, the object, if we comprehend it, good. It is not designed to interfere with the State University, located in the same place, but to be supplementary to it, and not a theological seminary. The design is novel. Mr. Neil is a Presbyterian minister.

PROSPEROUS.—Under the ministrations of Mr. Taylor, the congregations of the Broadway Tabernacle, N. Y., have largely increased, especially on Sabbath evenings. He is characteristically a man of spiritual power.

MORE GIFTS.—The late William S. Rogers, who died in Boston a few days since, bequeathed \$50,000 to found a Professorship of Chemistry in Brown University, to be known as "The Newport Rogers Professorship," \$100,000 to the city of Newport, R. I., for the High school, and \$4000 to the Redwood Library.—By the recent decease of Samuel F. Pratt, of Buffalo, the senior member of the great iron house of Pratt & Co., Hamilton College receives \$30,000 to endow a new professorship, unincumbered with conditions. Mr. Pratt also left \$10,000 to the General Hospital, \$10,000 to the Orphan Asylum, \$10,000 to the building fund of the Young Men's Christian Association, and \$5000 to the Home of the Friendless.

News Summary.

City Items.

Five vessels arrived from Coos Bay, Monday, bringing 1,172 tons of coal. A large quantity of Eastern oysters are being planted in Richardson's Bay. Mr. Cardel, one of the owners of old Sausalito, has been struck with paralysis. Prof. George Davidson, Chief of the Pacific Division of the Coast Survey, has returned from Washington. Three hundred thousand oranges, 7,000 lemons and 2,500 coconuts were received from Tahiti on Saturday, by brig *Nauticus*. A surveying party of the Central Pacific Railroad Company are encamped near Sausalito, preparatory to commencing work on that side of the bay.

It is expected that the members of the American Society for the advancement of science will arrive here about the first of August next. The Olympic Club has decided to hold a picnic at Belmont Park, and a committee has been appointed to fix a day and to make the necessary arrangements.

An escaped Industrial School boy was captured and placed in the Mission Police-station, awaiting transportation to town. He tore up the flooring and escaped. The new offices of the German Savings Bank—526 California street—were opened on Saturday evening, and several hundred citizens partook of a bountiful collation.

Col. Peter Sax has recently sold eight thorough bred Cotswold sheep, at prices ranging from \$100 to \$150 each. W. W. Montague bought one buck and two ewes. E. D. Brown bought one buck and four ewes. Long wool "coming wool" is now attracting special attention in the State.

Mayor Alvord makes the following statement of the amount collected here for the people of Lone Pine, and the disposition made of the same: Deposited with Father & Co., and sent to the Committee at Lone Pine, \$5,650.50. On hand, and to be forwarded, perhaps to-day, \$853.55.—Total, \$6,504.05.

The new Board of State Tide Land Commissioners have completed the surveys left unfinished by their predecessors, and are at present working on the maps. The board had designed placing a quantity of tide lands in Alameda, Contra Costa and Marin counties for sale during the present month, but owing to the mining stock excitement it was finally determined to postpone the sales for a month or two.

The Central Pacific people are actively engaged in erecting freight and passenger depots, on King and Townsend streets, between Fourth and Fifth. The buildings cover the whole of the block on which they stand. The passenger depot is on Townsend street, and the freight depot on King street. Eighty men have been at work on them. The company is also busily engaged in filling in lots in Mission Bay, extending its steamer wharf, and connecting the latter by a double line of rails, on King street, with the depots.

The National Workmen's Convention assembled at New York, comprising 110 delegates, representing thirty states, has resolved, by a vote of 305 to 5, in favor of Grant for President; while Henry Wilson was nominated for Vice-President. This action is very significant, and will not be without its effect on the Philadelphia Convention, where Henry Wilson is most likely to be put on the ticket with Grant.

The public schools of the city close for the term on Friday, the 31st inst., on which day the closing exercises will be such as the Principal

each school may deem best. The annual examination has been in progress each Friday for several weeks, commencing with tests exercises in composition and penmanship, then in drawing, arithmetic and geography, in all of which studies the examination has been completed with very satisfactory results. The written replies to questions are, on the average, much better than those of any former year.

Willie Morgan, a boy 7 years of age, was run over and instantly killed on Friday night by one of the trains on the San Jose road, in this city. He was playing near the track with some other boys, and it is supposed that one of them pushed him on the track in front of the train. He was an only son, and his mother, when she saw his mangled form brought into her presence, and witnessed the agony of her darling, went into convulsions which continued, with only brief intermissions, till Sunday morning, when she followed her baby boy.

Jefferson was brought to the city Sunday morning of a terrible tragedy enacted on Angel Island the evening before, in which a soldier named Fritz Kimmel shot and instantly killed Emma Spohr, a girl 14 years of age, in a fit of jealousy. There was a ball given at Camp Reynolds for the benefit of non-commissioned officers and privates of Company H, about to leave the island. While the guests were at the supper table, Kimmel arose from his seat, and going to Emma, put a pistol to her head and fired. She fell dead, and before the horror-stricken guests could prevent it, the murderer placed the weapon to his own head and fired, killing himself instantly. Kimmel was sergeant of the Twelfth Infantry band, and had been paying attentions to the girl which were not reciprocated.

State Items.

It is rumored that the military depot at Wilmington is again ordered to be moved to San Diego.

The new water pipes in Sacramento were tested on Saturday. They stood a pressure of 130 pounds.

The Vallejo Land Association are about to erect warehouses for the storage of 100,000 tons of grain.

The Apache Indians are still on the rampage, robbing and plundering the white settlers in Arizona.

The new furnace of the Valley quicksilver mines, at Pope Valley, will be put in operation about the 1st prox.

The shipment of wool from Merced during the four weeks ending on the 18th inst., amounted to 541,000 pounds.

Six hundred cattle and two carloads of sheep were shipped from Merced in four weeks, ending Saturday.

Barley of mountain, are doing what they can in San Diego county to destroy, as usual, the farmer's crops.

The Los Angeles people are building a new school house on Telegraph Hill, near town, to cost \$20,000.

The exports of flour and wool by the Central Pacific have for several weeks averaged \$109,000 per day.

Trout fishing is the favorite pastime at Calistoga. One hundred is the average for a day's sport. One knows how.

The Southern Pacific Railroad will be completed to Salinas city in time to move this year's grain crop out of Salinas Valley.

In San Diego, on Friday, two thousand six hundred head of stock—horses, mules and steers—were sold to a San Francisco firm for \$15 per head.

Milton S. Latham is rebuilding at Menlo Park, at an expense of over \$100,000. It is estimated that it will require two years to complete the building.

The Worthington Ranch, situated a mile from Grass Valley, was recently sold to Richard Noell for \$6,000. The place has been known as the "El Plant Ranch."

Grasshoppers are dealing destruction to the cereals in portions of Los Angeles county. In Azusa the grasshoppers are so thick that nothing can be seen where they alight but a mass of insects.

Robert Black, of Centerville, Alameda county, has a flock of merino sheep, the increase of which is 100 per cent. per annum, and the average clip twenty pounds of wool. One ram weighing nearly 300 pounds, yields 38 pounds of wool.

One to one hundred stalks of grain from one seed are common in Fresno county. Mr. Easterby has one stool of 303 stalks of wheat springing from a single grain or berry. The stalks are headed out, and the heads measure from five to seven inches in length.

At 9 o'clock on May 24th a large fire broke out at South Vallejo, totally destroying several buildings. The engines from North Vallejo and crowds of people went down to aid in extinguishing the flames. The loss is estimated at least at \$12,000. The cause of the fire has not yet been ascertained.

The Ventura *Signal* says the grain crops in that county and Santa Barbara will be good. Hundreds of acres of barley will average 100 bushels to the acre. Most of the wheat is also very fine, standing well, full, large-headed and free from rust. Corn and beans are also looking promising. There seems to be but one short crop here this year, and that is flax.

Of the hay crop in Contra Costa county, the *Gazette* says it will be light and not of the finest quality. The season has been more favorable to the growth of dog-fennel and other weeds than in previous years. The grass is green and to an unusual extent burr clover has crowded out the wild oats. It is probable, however, that considerable late sown and light grain will be cut for hay later in the season.

The business of sericulture has been virtually abandoned in Sacramento and Yuba counties. Unprofitable. J. Y. Hong has taken up fifteen acres of multicaule trees and planted the land in something else. It is said that the soil in that vicinity is too damp; that during the season of the year when the worms are feeding, the roots of the trees are covered with water, and the leaves are in consequence injured for the purpose of feeding.

George C. Johnson, the founder of the extensive iron establishment of Johnson & Co., and Consul-General of Norway and Sweden, died at his residence, South Park, on Sunday morning, and was buried in the city on Monday. He was a native of Bergen, Norway, but emigrated to America at an early age, and entered the service of Howland and Aspinwall, of New York, as master of one of their Liverpool packets. He afterwards engaged in commercial pursuits in Chile, and arrived in California in 1848. He first established himself in mercantile business on the Feather river, but in 1851 came to San Francisco and went into the iron trade, in which he accumulated a fortune of over a million of dollars. He was a man of much ability and great influence.

BOOKS AND STATIONERY.—We invite attention to the card of J. Jeffcott on this page. Mr. Jeffcott, has everything on hand belonging to the general business of a first-class book store, and his long experience and personal facilities enable him to do the best thing for his customers. Stationery with initials in all approved varieties. 1422 Stockton street, between Vallejo and Green.

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SOMETHING NEW.—Haven't got much appetite but could eat something nice? Then you should go at 12 o'clock to the Pioneer restaurant, on Washington street, at the corner of Dunbar Alley, established in 1849. Henry Becker is the most experienced of caterers, and his lunches and dinners cannot be beat. Our best-dressed lawyers, our most popular physicians, and all epicures patronize the Pioneer Restaurant.

"PAIN-KILLER."—There can be no necessity, at this late day, for the press to speak in commendatory terms of this remarkable medicine, in order to promote its sale; for it is a medicine that is known and appreciated the wide world through. Whenever we speak of the Pain-Killer, as in the present instance, we do so in behalf of the afflicted, rather than with the view of advancing the interests of its proprietors. For various diseases, such as rheumatism, cholera, cholera-morbus, burns, sprains, bruises, and so on to the end of the catalogue, we are convinced that there is no remedy more for the people equal to Davis' Vegetable "Pain-Killer," and we know that thousands of the human race believe so. Certainly, we cannot refer to the history of any medicine which equals that of the Pain-Killer. It was introduced in 1840, and from that time to this its sale, both at home and abroad, has constantly and rapidly increased, and we rejoice at the high reputation it has achieved, because the suffering humanity that it has been the means of relieving is a vast amount of human suffering. We hope the present proprietors will continue to give with the greatest liberality, and we know that the "Pain-Killer" will long live to enjoy the prosperity which they have so fairly won.

IRON, STEEL AND HARDWARE.—A large three-story fire-proof brick building has recently been erected on Market street in this city, between First and Second streets, by I. S. Van Winkle, for the firm of Van Winkle & Davenport, importers and dealers in iron, steel and heavy hardware.

The lot, which was purchased for the purpose last fall, is 48x137 feet and in a good locality for the business. The building in its interior arrangements is very complete and convenient. The largest truck can drive in, receive and deliver goods with the greatest possible dispatch. The house was by me seen by reference to their card if now open for business, a full share of which it will doubtless receive. Both members of this firm are long and widely known on this coast. Mr. Van Winkle, as will be remembered by many of our old residents, started business in this city as early as October, 1849. In November 1861, he removed to Sacramento, since which he has passed through many vicissitudes of fortune. He there put up three buildings, and remained on the same lot for upwards of twenty years, being in the meantime twice burnt out with no insurance, and suffering otherwise heavily from numerous floods and losses attending the same. But reverses seem only to have given a new impetus to energy and determination, which we trust will result in the reward they merit.

MARRIAGES.—SIMPSON-LUKES.—In Oakland, at the residence of Mr. Partridge, May 21st, by Rev. D. B. Gray, John Simpson, of Sacramento, to Margaret H. Lukes, of Oakland.

AUSTIN-WOODWORTH.—In this city, May 18th, by Rev. M. M. Gibson, Joseph Austin to Mary Woodworth.

WHITMORE-RANDALL.—In this city, May 16th, by Rev. Charles Ames, Martin V. Whitmore to Carrie Randall.

QUINN-BAURBER.—In this city, May 7th, by Rev. J. G. Marquardt, Joseph Matt to Johanna Bauer.

WOLFE-HAYNES.—In Oakland, May 20th, by Rev. Dr. Poor, Marcus F. Wolfe to Florence Haynes.

MILLER-WEED.—In Sacramento, May 22d, by Rev. J. B. Perkins, H. H. Williams to Nellie Weid, both of Sacramento.

HOLT-NUTTALL.—In Sacramento, May 20th, by Rev. J. D. O. H. Holt, John H. Holt to Eliza Nuttall, of Sacramento county.

HESSEIG-KIER.—At Robinsonville, Humboldt county, May 19th, by Rev. W. W. Winslow, Mr. Louis Hesseig to Miss Charlotte Kier.

EDSON-ETHEL.—In San Jose, May 19th, at the residence of George W. Ethel, by Rev. William T. Luckey, D. D., of the State Normal School, Charles J. Edson, of San Francisco, to Miss Sarah L. Ethel, of San Jose.

BRIGGS-FOWLER.—In Gilroy, May 9th, by Rev. Dr. Fillmore, F. C. Briggs to Eva T. Fowler.

DEATHS.—SEGER.—In this city, May 20th, George Seger, a native of New York city, aged 63 years.

JOHNSON.—In this city, May 18th, George C. Johnson, a native of Bergen, Norway, aged 78 years.

PINKERTON.—In this city, May 22d, Thomas K. Pinkerton, a native of Lancaster, Ohio, aged 29 years.

WILLIAMS.—In Sacramento, at the Hotel Eagle Hotel, May 23d, Mrs. Ada Oullahan, wife of Edward Oullahan, of Stockton, and daughter of Daniel K. and Rebecca Oullahan, aged 28 years.

FASSETT.—In Oakland, May 19th, at the residence of Mrs. N. C. Fassett, Dr. Henry Fassett, of Granville, Ohio, aged 75 years.

SLICER.—In Oakland, May 18th, Mrs. Catharine Slizer, mother of Hugh, Charles and Walter Slizer, aged 67 years.

ROSE.—In Oakland, May 22d, Sarah Baxton, wife of Hon. A. H. Rose, of San Francisco, aged 34 years.

DALTON.—Near Santa Barbara, May 18th, Dr. Ed. Dalton, aged about 75 years.

PARKS.—Near Brown's Valley, May 20th, Susan, wife of M. R. Parks, aged about 29 years.

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It is the most effective remedy we know of for Aches, Pains, Fresh Wounds, &c.—St. John's News, P. O.

We advise that every family should have an effective and speedy Pain-Killer.—Amherst N. S. Gazette.

Our own experience is that a bottle of Pain-Killer is the best Physician a traveler can have.—Hamilton Spectator.

For both internal and external application have found it of great value.—Chris. Eva.

A medicine no family should be without.—Montreal Freeman.

Could hardly keep house without it.—Ed. Voice.

Should be kept in every house, in readiness for sudden attacks of sickness.—Chris. Evans.

No article ever obtained such unbounded popularity.—Salem Observer.

One of the most reliable specifics of the age.—Old North Star.

Its power is wonderful and unequalled in relieving the most severe pain.—Burlington Sentinel.

An indispensable article in the medicine chest.—N. Y. Examiner.

It will recommend itself to all who use it.—Georgia Enterprise.

Is extensively used and sought after as a really useful medicine.—Journal, St. John, N. B.

No medicine has acquired such a reputation; it has real merit.—Newport Daily News.

One of the most useful medicines; have used it and dispensed it for the past twenty years.—Rev. Wm. Ward.

The most valuable medicine now in use.—Fenn. Oregon.

It is really a valuable medicine; and used by many physicians.—Boston Traveller.

We always keep it where we can get our hands on it in the dark, if need be.—Rev. C. Hubbard, Durham.

One of the few articles that are just what they pretend to be.—Brunswick Telegraph.

In my mountain travel no medicine is so of universal application as Pain-Killer.—Rev. M. H. Brady, Durham.

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Home Circle.

"The Lord Thinketh upon Me."

While journeying on the way of life,
Beset by adverse storms and strife;
When clouds o'ercast the sky in gloom,
And cares oppress, and trials come;
When heart grows faint, and faith seems dim,
And fears disturb the heart within;
A gentle whisper comes to me,
"The Lord, thy Saviour, thinks on thee."

I would not let thy footsteps slide,
Who walketh ever by thy side,
And he can make thy strength endure,
Who chastes but to make thee pure;
He'll lead thee all thy journey through,
Until the haven comes in view;
Through death's dark vale, He'll with thee be,
The Lord who ever thinks on thee.

Faint, weary pilgrim on the way,
With longings for the closing day,
When all thy labors shall be done,
The cross laid down, the victory won,
Look up, and faint not by the way,
However sad and dark the day,
Let this thy strength and comfort be,
The Lord, thy Saviour, thinks on thee.

He will not let thy footsteps slide,
Who walketh ever by thy side,
And he can make thy strength endure,
Who chastes but to make thee pure;
He'll lead thee all thy journey through,
Until the haven comes in view;
Through death's dark vale, He'll with thee be,
The Lord who ever thinks on thee.

Whom do Great Men Marry?

John Howard, the great philanthropist married his nurse. She was altogether beneath him in social life and capacity, and besides this, was fifty-two years old, while he was but twenty-five. He would not take "No" for an answer, and they were married and lived happily together until her death, which occurred two years afterward.

Peter the Great, of Russia, married a peasant girl. She made an excellent wife and a sagacious empress. Humboldt married a poor girl because he loved her. Of course they were happy.

Shakespeare loved and wed a farmer's daughter. She was faithful to her vows, but we could hardly say the same of the great bard himself. Like most of the great poets, he showed little discrimination in bestowing his affections on the other sex.

Byron married Miss Millbank to get money to pay his debts. It turned out a bad shift.

Robert Burns married a farm girl with whom he fell in love while they worked together in the plow-field. He too, was irregular in his life, and committed the most serious mistakes in conducting his domestic affairs.

Milton married the daughter of a country squire, but lived with her but a short time. He was an austere, exacting, literary recluse; while she was a rosy, romping country lass that could not endure the restraint imposed upon her, and so they separated. Subsequently, however, she returned, and they lived tolerably happy.

Queen Victoria and Prince Albert were cousins, and about the only example in the long line of English monarchs wherein the marital vows were sacredly observed and sincere affection existed.

Washington married a widow with two children. It is enough to say of her that she was worthy of him, and that they lived as married folks should, in perfect harmony. John Adams married the daughter of a Presbyterian clergyman. Her father objected on account of John's being a lawyer; he had a bad opinion of the morals of the profession.

Thomas Jefferson married Mrs. Martha Skelton, a childless widow, but she brought him a large fortune in real estate. After the ceremony, she mounted the horse behind him and they rode home together. It was late in the evening, and they found the fire out. But the great statesman bustled around and rebuilt it, while she seized the broom and soon put things in order. It is needless to say that they were happy, though Jefferson died a poor man on account of his extreme liberality and hospitality.

Benjamin Franklin married the girl who stood in her father's door and laughed at him as he wandered through the streets of Philadelphia with rolls of bread under his arms and his pockets filled with dirty clothes. She had occasion to be happy when she found herself the wife of such a great and good man.

It is not generally known that Andrew Jackson married a lady whose husband was still living. She was an uneducated but amiable woman, and was most devotedly attached to the old warrior and statesman.

John C. Calhoun married his cousin, and their children, fortunately, were neither diseased nor idiotic, but they do not evince the talent of the great "States rights" advocate.

Edward Lytton Bulwer, the English statesman and novelist, married a girl much his inferior in position, and got a shrew for his wife. She is now insane.

Gen. Sam. Houston lived happily with a squaw wife, while Gen. Ben. Butler was divorced from an accomplished lady. Edwin Forrest, the great tragedian, married a beautiful actress from whom he was divorced. General Fremont married the daughter of Thomas H. Benton against the latter's wish, which obliged him to elope with her on a stormy night. The union proved a happy one in spite of the squally beginning. Horace Greeley married a school-mistress whose beauty was questionable, but whose sense and goodness satisfied one of the greatest men of his time.

Gen. Sherman married the daughter

of Thomas Ewing, of Ohio, who was a member of Gen. Taylor's Cabinet. This alone would have been a good start in life for any young man. Jeff. Davis, for his first wife, won the hand of Zachary Taylor's daughter; and Gen. Grant married a Miss Dent, of St. Louis. She apparently has more sense than show, and is therefore fit for a President's wife.—*Phren. Journal.*

The Quiet Spirit.

In one of our letters occurs the following remark: "I think it is true that in no position in life is it harder to maintain a quiet spirit than in that of the mother."

We think so too. The grace alluded to, is essential to comfort and efficiency in every earthly relation, and is everywhere, indeed, humanly speaking, hard to maintain. The reason it is especially so in the position of the mother, is because of the peculiar infirmities and provocations unavoidable to her. Hard to maintain! It is impossible, if dependent alone on our human resolutions and strength. It is not impossible to one whose heart has been effectually touched and is uniformly swayed by the Holy Ghost.

Quietness of spirit is one of the sweet blossoms of faith and love in the soul. Dr. Upham's description of it in his *Life of Faith*, is very pleasant. "The state of mind, which is described as meekness or quietness of spirit, is characterized, in very high degree, by inward harmony. When the judgment is rendered clear by religious influences, when the appetites are subdued, when the various propensities and affections, once rebellious and conflicting, are each and all in their place, operating where they ought to operate, and not operating where they ought not to operate, the mind not only presents the aspect of rest or quietness, but is obviously in harmony with itself; without which, indeed, the state of rest could not exist. The love of God is restored to its position as the supreme, the controlling principle; and every natural desire and affection is exercised in subordination to it."

The possession of this quiet spirit will not exempt the mother from trials. She will suffer as much as ever from pain, debility, nervousness, fatigue. Her children will be sick, peevish, noisy and naughty. But this inward harmony, this indwelling love-principle, this quiet rest, will enable her to meet these various trials without a murmur, and even with cheerfulness. She will do what she can, and leave the unfinished work, as well as the finished, in the hands of her Saviour, assured that all will be "complete in him." And oh, what a power will such a spirit prove in guiding, restraining and educating her little ones. Here is the interpretation of that passage so little understood: "Thy gentleness hath made me great."

Dr. Upham discriminately remarks in this connection: "From time to time we meet with something, which looks like quietness of spirit, which, nevertheless, has no foundation in the true and sanctified adjustment of the inward state. The inactivity of nature, to which we have reference in making this remark, is a very different thing, both in its origin and its manifestations, from the calm rest of grace. Natural quietness is the result of darkness; spiritual quietude is child of light. The one does nothing, because it is too indolent and selfish to do anything, and its rest, therefore, bears the fatal mark of being a rest in its own will. The other, which does nothing in its own choice, does all things in God's will, so that its rest is in God, and not itself."

How shall the mother acquire this harmonizing, helpful, happy spirit? Through faith. It is the fruit of faith working by love. May the Lord cause it grow in all our hearts.

INDIAN TRADITION OF THE ORIGIN OF SALMON.—When Chareya made all things that have breath, he first made the fishes in the big water, then the animals on the green land, and last of all, The Man. But Chareya did not yet let the fishes come up the Klamath, and thus the Cahroes had not enough food, and were sore a-hungered. There were salmon in the big water—many and very fine to eat—but no Indian could catch them in the big water, and Chareya had made a great fish-dam at the mouth of the Klamath, and closed it fast, and given the key to two hags to keep, so that the salmon could not go up the river. And the hags kept the key that Chareya had given them, and watched it day and night, without sleeping, so that no Indian could come near it. Then the Cahroes were sore distressed in those days for lack of food, and many died, and their children cried to them because they had no meat. But the coyote befriended the Cahroes, and helped them, and took it on him to bring the salmon up the Klamath. First, he went to an alder-tree and gnawed off a piece of bark: for the bark of the alder, after it is taken off, presently turns red and looks like salmon. He took the piece of alder-bark in his teeth, and journeyed far down the Klamath, until he came to the mouth of it, at the big water. Then he rapped at the door of the old hags' cabin, and when they opened it, he said "Ayo, ayo," for he was very polite. And they did not wonder to hear the coyote speak, for all the animals could speak in those days. They did not suspect the coyote, and so asked him to come into their cabin and sit by the fire. This he did, and after warming himself awhile, he commenced nibbling the piece of alder-bark. One of the hags, seeing this, said to the other, "See, he has some salmon!" So they were deceived and thrown off their guard; and presently, one of them rose, took down the key, and went to get some salmon to cook for herself. Thus the coyote saw where the key was

kept; but it was too high for him to reach it. The hags cooked some salmon for supper and ate it, but they gave the coyote none. So he stayed in the cabin all night with the hags, pretending to sleep, but he was thinking how to get the key. He could think of no plan at all; but, in the morning one of the hags took down the key, and started to get some salmon again, and then the coyote happened to think of a way as quick as a flash. He jumped up and darted under the hag, which threw her down, and caused her to fling the key a long way off. The coyote quickly seized it in his teeth, and ran and opened the fish-dam before the hags could catch him. Thus the salmon were allowed to go up the Klamath, and the Cahroes had plenty of food.—*From "The Northern California Indians," in the Overland Monthly for May.*

Youth's Department.

In God's Care.

TRANSLATED FROM THE FRENCH.

One night, not very long ago, when M. Hansen, a rich Swedish merchant, was visiting Pomerania with his son, he took lodgings at a neat looking inn, where many years before he had passed three days. It had been pleasant weather then, but now the wind raged fiercely, and the sea lashed itself into fury. The hardest men had abandoned the coast, and shivering with cold had returned to their homes. Edmund, the son of the merchant Hansen, went out to look about him, wrapped in a great woolen cloak, but soon came in and said to the white-haired landlady:

"What fearful weather, Mother Martens! No one in his senses would venture on the sea just now."

"That is true enough, young man; no good would come of it," replied the old woman.

"You could very easily weather such a storm," said Edmund smiling. Such a voyage as you once made is not taken very often. My father has told me about it. You are shielded from wind and wave."

"Hush!" said the old woman; "we are everywhere under the eye of God. Those whom he keeps are well kept." "That is true, Mother Martens," observed the merchant. "You have had proof of the divine power and goodness. The storm is still raging; let us close the shutters, and hear the story from beginning to the end. Edmund will be pleased to know all about it."

"I do not like to speak of myself," said the woman; "one should leave that to others. However, you are right sir; this narration may be useful to the young gentleman, and as there is nothing more to be done outside, I will tell you how God gave me a proof of his watchful care."

At these words, the good woman closed the shutters, put the kettle on the fire, and when the water was hot and the tea served, she began:

"You see, sir, I am an old woman; I have lived many long years in this strange country; but the day I left my own land as is distinct in my memory as if it were yesterday. The cabin of my parents was situated on the seacoast in the southern part of Sweden. I have never known riches. Our greatest treasure was a cow, spotted black and white. We had raised her, and she was very precious to us. It was my business to lead her every day to the pasture. In summer it was very pleasant, but not so in winter. My father was a fisherman, and when the snow covered the country and the sea was frozen over, we suffered much. Once we might have died of hunger if not for the cow. The poor creature was the object of all our care. One time the winter was more severe than usual, the snow was piled up all around our cottage, and I, scarcely sixteen years old, longed for the spring as a bird for the sun. At last one cold, foggy, misty day, the sun drew me to the door, and I led our cow along the shore, where here and there at the foot of the dunes, were some tufts of grass. The cow bounded with joy, and I was truly happy. Suddenly the cow ran toward the sea, which was covered with thick ice, that cracked and broke as she moved over it. She reached a large cake of ice, and standing on it, attempted to drink. I had gone with her. I kept close to her side, and saw in the distance great blocks of ice carried away by the tide. Immediately I felt the ice under my move. I called to the cow and tried to drive her to shore, but she had not drunk enough and would not stir. I cried aloud; I seized the cow and drew her with all my strength; and Oh, most mighty God! the ice on which we were, separated from the shore, and began to drift out toward the open sea. To right and left, before and behind, the ice was carried away. I looked around—I was going farther and farther from the land. I was numb with fear. The ice collected in heaps as it moved slowly or heavily along; that on which we were, floated as a small boat. The cow shook with cold. The swift tide pressed on us and drove us ahead. Night came on. The sun set long ago, and now it was black night. The waves broke on our ice-cake. I fell on my knees—I prayed. The cow had lain down. I stretched myself close to her; this warmed me. Then I thought of my father and mother, who would look for me so anxiously. I was filled with grief, and I slept, exhausted from fatigue. In the middle of the night I awoke shivering, and my teeth chattering. Oh! what a spectacle was before me! On all sides where my eyes rested, nothing but water, nothing but the dreadful sea! The stories about water-elves or fairies that I had heard told by sailors came to my mind. I

seemed to see monsters and phantoms come from the bottom of the abyss. I fancied I saw strange figures floating like clouds toward me. Then I shut my eyes and prayed again. When I opened them I saw a bright star ahead. I looked again. It was a light, and it surely moved! A boat with men in it was coming toward us! 'Oh, Nannette!' I cried, 'stand up!' It seemed to me she ought to shout for joy, but the poor shivering creature did not move. My fingers were numb and stiff, but I tore off my apron and waved it in the air, then—then—"

"Then," interrupted Edmund, with glowing eagerness, "they reached you and took you home—you and Nannette!"

"I do not quite know how it was," said the old woman whose eyes were filled with tears. "I remember only voices, and then finding myself on a big ship, and then being home again in the dear cottage, and father thanking the blessed God and rubbing Nannette; and then the happiest moment when father said 'Oh, my daughter! I felt sure you would pray, and God would hear you.' Young man! with the dear God to listen, I was as safe on that open sea as I am now by this bright, warm fire."

"Ay, ay!" said the merchant, quietly, and the son, looking intently at the dancing blaze, said, "I thank you, Madam Martens."—*Heath and Home.*

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Farm and Garden.

Importance of a Frequent Change of Seed.

It has been observed by intelligent farmers that seed or plants procured from distant places, within the same collateral parallels of latitude, appear to grow with more strength or vigor in their new stations than when kept and cultivated in their native places. On this fact all the rules for a change of seed, or of one species of plants for another of the same genus, are founded. A change of seed is almost practically safe and eminently beneficial. A change of seeds, sets or plants from one description of soil to another, or from valley to mountain, or vice versa, seems to possess a renovating influence on crops. It is on this principle that the practice of rotation of crops is based. Plants appear to become tired of an old station, except aquatic plants, which are constantly receiving new elements of nutrition from fresh supplies of water.

Land plants, as trees for instance, occupy the same spot for ages, but they at last decay from sheer decrepitude. The lateral extension of the roots—the lateral runners or offsets with which many of them are furnished, some above ground, as the strawberry, others under ground, as the couch grass, thistle, etc., shows that plants, like animals, require a change of air. Everyone well acquainted with the growth of plants knows that they require a frequent change of soil, though but few consider that a change of air is also beneficial. It is well known that some plants thrive much better in one locality than in another. There are many plants that never thrive or scarcely live, in the smoky atmosphere of London, but when removed to a distance of twenty or thirty miles from the city grow luxuriantly.

The English farmer raises excellent crops of cereals, roots, grasses, etc., and they are very particular in the selection of seed, in procuring it from a foreign country, if possible, and in steeping it in liquid manure before sowing. In the north of Ireland, where flax is grown extensively, the farmers prefer seed brought from Russia or Holland to that grown by themselves, as they find the change very beneficial. The finest bulbous and tuberous-rooted flowering plants are annually imported into England, the United States, etc., from Holland and Germany, and the change is very beneficial for two or three years. Forest trees, seeds obtained from the mountains of Tyrol, germinate in other parts of Europe with much greater vigor than those of home growth.

The genuineness and sound condition of agricultural seeds depend very much upon the care bestowed by the seedsmen in the selection of their stock, and also on the character of the growers he employs. Foreign agricultural seeds are sometimes damaged by kiln-drying, admixture with deadened seeds of some cheap kind. Rape seed is sometimes deadened by kiln drying, and then mixed with turnip or cabbage seed, to which it bears a close resemblance. In importing seeds from a foreign country, great caution is necessary in order to prevent imposition. *Taunton Gazette.*

Edible Mushrooms.

Ten persons probably want to know how to recognize mushrooms when they see them, where one wants to cultivate them. We believe that all connoisseurs admit that, however exactly any fungus or toadstool may resemble the true mushroom, it is certainly spurious unless it will "peel like a boiled potato." When taken between the thumb and finger, at the overlapping edge of the head, the skin will readily peel upward to the centre, only a small portion of the apex having to be removed with a knife. The English *Mechanic* publishes a number of tests, of which we quote the leading points, premising that we do so rather to prevent possible poisonings, than because we advise inexperienced persons to trust implicitly these or any other rules: "The true mushroom is invariably found in rich, open pastures, and never on or about stumps, or in woods, and, although a wholesome species sometimes occurs in the latter localities, the writer considers it better to avoid them. A good test is the peculiar intense purple-brown color of the spore dust, from which the ripe mushroom derives the same color (almost black) in the gill. To see these spores, remove the stem from the mushroom, and lay the upper portions, with the gills downward, on a sheet of writing paper. The spores will be deposited in a dark impalpable powder in a short time. Several dangerous species, sometimes mistaken for the true, have the spore umbel-brown, or pale umber-brown. In the true mushroom there is a distinct and perfect collar, quite encircling the stem, a little above the middle and edge of the cap overlaps the gills. In some poisonous species this collar is reduced to a mere fringe, and the overlapping margin is absent, or reduced to a few white scales. Lastly, the gills of the true mushroom never reach to, nor touch the stems, where the gills are free from the stalk. There are numerous varieties of true mushrooms, all of them equally good for the table. Sometimes the top is white and soft, like light leather; at other times it is dark brown, and scaly. Sometimes, on being cut or broken, the mushroom changes color to yellow, or even blood red; at other times no change whatever takes place. To sum up, it is to be observed that the mushroom always grows in pastures; always has dark, purple-brown spores; always has a perfect encircling collar; and always has gills which do not touch the stem, and has a top with an overlapping edge."

He who lives for himself alone, lives for a mean fellow.

Management of the Family Horse.

Never allow a family horse to be tied, even for a few hours, in a narrow stall. As soon as a hole in the headboard of your bedstead to receive your neck when you retire for the night, as to keep a carriage-horse tied day and night, week after week, in his stall. It is inexcusable cruelty to treat a horse thus. Besides this, it is ruinous to the elasticity of the limbs of a fleet carriage-horse to tie him in a stall, where his legs often swell badly, his muscles become thick, and all his joints as stiff as the limbs of some "poor old canaller," simply for the want of exercise. If an apartment ten to sixteen feet square cannot be obtained in any manner, remove the partition between two stalls, set up a few temporary studs from the floor to the joists, to which nail two or three boards, thus making a pen or box-stall, sufficiently large to enable a horse to turn around, and travel about. We understand how injurious it is to the health and comfort of a man to be chained in a prison cell. It is quite as detrimental to the health and spirit of a horse to keep him tied all day in his stall. If the animal can have the benefit of a small yard, from which he can go at pleasure into the stable, all the better. A horse is a spirited animal. Activity, trotting and running about is a part of his nature. Keep him tied up in a narrow stall for a long time, and his spirit will soon become tame and subdued as an old cow's. Let a horse have his liberty, so that he can travel about, and thrust his head out of a window, breathe pure air, and see what is going on outside of his prison walls, and his legs will never swell, nor will his joints grow stiff, but his health will continue perfect, and he will always be in a far better condition to endure the fatigue of a journey of forty or fifty miles, without any inconvenience, than if he were kept tied in a narrow stall day after day. In numerous instances, a horse could have the range of a front or rear yard day and night. *Christian Weekly.*

Keeping Poultry Pays.

A correspondent of the *Massachusetts Ploughman*, writing under date of January 20th, says:

"If not for the hens we should be in the poor house—we did our level best last year, and with corn and barley made both ends meet."

We are not discouraged under the most discouraging circumstances, and if I succeed the coming season, as I expect to, I shall give to the readers of the *Ploughman* the most astonishing account of success in farming under difficulties they ever read.

We sold this day sixteen dozen eggs for eight dollars. These eggs were from forty-five laying hens in the last week. These were hatched out last March; their quarters are above ground, light, dry, and airy, sheltered by a house, barn and high board fence, from all winds except south and southwest. Their food is a variety; at break of day a warm mess of five parts of shorts, one part meal; at noon meat of any kind, with a little tallow of some kind, chopped fine; at night corn, no more at either meal than they will eat greedily. We keep by them all the time pure water (warm very cold mornings), slacked lime, ground oyster shells, oats, cabbage, wood ashes, dry sand and gravel, also from time to time cayenne pepper and salt mixed in the meal in the morning, also now and then buckwheat, barley, and rye, as a dessert. Our flock numbers seventy, the non-layers being old hens moulting, and young pullets about half and half.

We don't believe in keeping hens over, except a few choice fowls to breed from. We don't believe in hatching after April; we believe in having plenty of eggs from the middle of October during the months following, when eggs are high.

We don't know of any one successful among all our friends having, altogether, hundreds of fowls, except by obeying essentially the above particulars. We are not particular as to breeds, except that we want large, lively hens. We change cocks every year, and look for good-sized, smart fellows.

We love our hens, keep their house clean, and save their droppings as the best fertilizer on the farm. There is no other interest on the farm we would regret to lose so much as this, as it pays. If my flock do in proportion as they did last winter, we shall be getting in a week or so from thirty-five to fifty-five eggs a day—at from forty-five to sixty cents per dozen. This will do.

Quince Culture.

A correspondent wishes us to inform him why his quinces are always the least perfect of any fruit in his garden or orchard, and yet the soil and cultivation are the same; that in fact he has taken more pains to enrich the soil around his quinces than any other fruit tree, and still his quinces are inferior.

We can only suggest, that perhaps the soil is too dry for the successful growing of the quince, and that summer irrigation would be of benefit. The natural habitat of the quince is near the ocean shore and the growth of naturally moist, though not wet lands. Many are of the opinion that it always succeeds best in wet, springy land, or along the banks of rivulets. Such positions are not essential to the growing of abundant crops of fine fruit; but moist lands are better than dry.

In the vicinity of Bodega in this state is found an excellent soil for the quince, as attested by the quality of the fruit. Climate may have something to do in producing the excellent quinces of that locality. The moist ocean breeze seems to favor a fuller development, than apparently the same soils further inland.

Our correspondent may find advantage in giving to the soil around his

quince bushes or trees, a liberal top-dressing of a coarse salt, raked in and mixed with an inch or more of the surface soil. Salt seems to act not only as a special manure adapted to the quince, as bone-dust is to the pear, but it serves to attract the moisture of the atmosphere, keeping the soil in the best possible condition of dampness, even in dry weather, and is destructive alike of weeds and insects. *Pacific Rural Press.*

Scientific.

The Polar Expedition.

During the month of January very little ice was seen, and at night the Arctic skies glittered with meteors and auroral lights of the most gorgeous splendor. Captain Hall, during this month, appears to have met with many things which favor his belief that the Pole is accessible, and that around it are to be found genial skies and an open sea. He drew from the water, where it was floating, what proved to be the limb of a huge birch tree, such as could not grow save in some softer climate. A whale also was captured, with a harpoon in one of its fins similar to those used in the Southern Pacific, and this too in waters which had never before been crossed by civilized man. We infer from his mention of these facts that Captain Hall must believe in the existence of an interior passage from one Pole to the other. At the beginning of February, however, the *Polaris* was again surrounded by ice, and so soon as she could be extricated the captain decided to put back, hoping that by the middle of that month he might be able again to pursue his voyage towards the Pole. It was eight days afterwards that she was driven in collision with an iceberg, and so much damaged as to require her to return to Greenland for repairs. Had this injury been incurred at a greater distance from the port of Disco, it is probable that the ship would have been lost, and that all on board would have perished. Nothing could more strikingly illustrate the fearful perils of Arctic navigation.

If we are to trust the letter to which we referred, Captain Hall had no particular desire to have his adventures publicly chronicled, and was especially reticent about the discoveries which he had made. The Danish captain offered to bring to this country personal letters and notes of the Expedition, but the offer was declined, as is suggested, from an apprehension that expeditions from other countries might be fitted out to compete for honors which the captain of the *Polaris* desires to win alone. He, however, made known his expectation of reaching the North Pole by the 1st of May, and thus of solving the great problem which has been the object of so many unsuccessful expeditions, and which has already cost so much treasure and life. He also affirms his belief that if there is any habitable land at the Pole, it will be blessed with the most salubrious of climates, and if inhabited at all, it will be by a new and formidable race of mankind. He expects to return to the United States next September. *Examiner.*

SPECTRUM ANALYSIS.—In the whole history of science there is nothing more wonderful than the discovery or invention (it would be difficult to say which is the more correct term) of spectrum analysis. Thirteen years ago it had no existence whatever as a mode of scientific inquiry. Not five years had passed from the day when Kirchhoff announced the true meaning of the dark lines in the solar spectrum, before Huggins and Miller were telling astronomers of the terrestrial elements existing in the stars. Then the great secret of the gaseous nebulae was revealed by Huggins, and soon after the structure of comets began to be interpreted. The importance of the new mode of research in all problems of chemical analysis, as a delicate test for determining the presence of poisons, as a means of improving many processes of manufacture, and as an aid in almost every branch of scientific inquiry, became each year more clearly recognized. We have seen Sorby analyzing by its means the coloring-matter of plants, and the entomologist comparing the spectrum of the glow-worm and the fire-fly. The microscope employs the powers of the new analysis to solve problems which the magnifying powers of his instruments would be altogether unable to cope with. Nothing, in fact, seems too vast or too minute, too distant or too near at hand, for this wonderful instrument of research, which deals as readily with the mass of Sirius, a thousand times larger and a million times farther away than our sun, as with the ten-thousandth part of a grain of matter in a flame within a few inches of the spectroscopic tube. *Spectator.*

SPIDER'S APPARATUS.—Few things are more wonderful than the spinning apparatus of the spider. On the under side of the creature's body are placed four or six little knobs, each not larger than the point of a pin. These are outlets of certain receptacles within the abdomen, where the silk is prepared.

When the spider wishes to spin a thread, it presses the knobs, or spinnerets, with one of its legs, and forthwith there issues from each not one but a thousand fibres, of such exquisite fineness that it is only when all the products of all the spinnerets are united that they become visible to the naked eye. The "thread" of the spider is thus a tiny rope of four or six thousand strands. Truly, God is great in little things.

The twisting of the fibres into one cord is performed by the hindmost pair of legs, which, like the rest, are furnished with three claws apiece. Using these claws as fingers, the little rope-maker twists her groups of thread into one with surprising rapidity.

FRESH GARDEN SEEDS,
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GRASS & CLOVER SEEDS,
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TREES, PLANTS, ROOTS, ETC.
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QUARTZ CRUSHER & ASSAYER,
Has removed to the old place,
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Special attention paid to Ore shipped on consignment.
All orders promptly attended to.

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FURNISHING GOODS,
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Cor. Turk St. and Van Ness Avenue,
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FLORIST GARDENER.

Latest plants imported from Paris. Bouquets, Flower and Plants constantly on hand. Gardens laid out and ornamented, and attended to by the month or year.
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DEGS TO INFORM HIS CUSTOMERS AND THE public generally that he has removed from 1004 Stockton street to 838 Market street.
On Monday, April 1st, I will open with a new and well selected stock of
Dry and Fancy Goods.
At the lowest possible rates.
Thanking my customers for previous patronage, I hope they will continue to patronize me in future.

REMOVAL!
EDWARD P. BATCHELOR,
Attorney and Counsellor at Law,
HAS REMOVED TO
Room No. 3, N.E. cor. Jackson and Montgomery sts.
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REMOVAL!
J. CORIN TRUNK MAKER
Has removed from the corner of Broadway and Montgomery streets to 222 Montgomery Street, bet. Pine and Bush, opposite the New House.

DON'T DELAY TO CURE THAT COUGH! COUGH!
SHUN WORTHLESS NOSTRUMS!
USE THAT WHICH IS GOOD.
TRY FIRST
ALLEN'S LUNG BALM,
THE GREAT LUNG REMEDY.
UNSOLICITED EVIDENCE OF ITS MERITS.

WILL ALL THOSE WHO SUFFER FROM CONSUMPTION OR COUGH PLEASE READ THE FOLLOWING LETTER?

MOUNT VERNON, ILLINOIS, April 29, 1871.
MRS. J. N. HARRIS & Co., Cincinnati, Ohio.
GENTLEMEN:—I heard one of my customers speak in such high terms of Allen's Lung Balm, to-day, that I thought I would write to you the substance of his statement: He says his mother, who is now sixty years of age, had suffered with CONSUMPTION for several years, and has been under the care of all the best physicians, but never received any permanent benefit; then she resorted to most every kind of Cough and Lung Balm that could be procured for her, but all to no avail. She still grew worse, until she was confined to her bed; and when she was seized with a paroxysm of coughing, she would lose the power of respiration, and they were compelled to resort to various means to restore breathing; and while she coughed so hard, she could not expectorate anything, and her family and friends had given up all hopes of her recovery. Her son noticed the advertisement of Allen's Lung Balm in the *Cincinnati Advertiser*, and they thought they would procure and try it. They commenced giving her the Balm at 5 P.M., as directed, a dose every hour until midnight; she then took another spell of coughing and expectorated a mouthful of dark, yellow matter, which was something she had not been able to do for some time. They continued to give her the Balm until morning, and then she began to expectorate freely, and within two hours she had expectorated THREE PINTS of mucous matter, which gave her immediate relief, and since that time she has continued to improve. She now sits up all day, and can walk about the house and take considerable out-door exercise. Her son bought some of the Balm to-day, and he is recommending it very highly to every one. Very respectfully,
A. C. JOHNSON, Druggist.

Was there ever greater proof of merit than the case this letter refers to? ALLEN'S LUNG BALM is without doubt the BEST EXPECTORANT REMEDY ever offered to the afflicted public. It contains no opium in any form, and its use is harmless to the most delicate.

Contains no Opium in any Form. Is Harmless to the Most Delicate Child.
SOLD BY ALL DRUGGISTS.
CAUTION.—Call for "ALLEN'S LUNG BALM," and shun the use of any other Balm, as unprincipled men may deceive you with their own worthless preparations.
Call for Allen's Lung Balm.

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The people's favorites are the Richmond Improved and the Union Ranges. Also the Annular Self-Acting Wash Boiler, a great labor saving invention.

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BLAKE'S PATENT STEAM PUMP.

From the Report of the Committee on Steam Pumps, at the Seventh Industrial Exhibition of the Mechanics' Institute, San Francisco.
BLAKE'S STEAM PUMP.—This Pump yielded the best results as to the quantity of water discharged as compared with its measured capacity. The valves are of brass, and well arranged. The steam valves are well arranged for operating the pumps, either fast or slow.
We recommend that a Medal be awarded to it, as **THE BEST STEAM PUMP.** (Awarded a SILVER MEDAL, the first premium.) (Signed) JAS. SPIERS.

From the Report of the Committee on Steam Pumps, at the Eighth (or last) Industrial Exhibition of the Mechanics' Institute, San Francisco.
BLAKE'S MINING PUMP.—This is an excellent Pump, well made, and gives a high per cent. of duty. We recommend a Diploma for this Pump. (Signed by the Committee.) G. W. DICKIE, H. B. ANGEL, MELVILLE ATWOOD, CHAS. R. STEIGER.
(No other Steam Pump received other than a Diploma or honorable mention at the LAST Mechanics' Exhibition, all other assertions to the contrary notwithstanding. Hooker's Hand Pump was the only Pump of any kind whatever, that received a MEDAL and FIRST PREMIUM (highest award to pumps) at the last Exhibition, for which we are also selling agents.—See official Report of the above Committee.)
The trial of Steam Pumps at the Eighth Industrial Fair in San Francisco, by a committee of five of the most thoroughly practical mechanics on this coast (as above named), showed that the Blake Pump gave 35 per cent of utilized power, while others gave but 50 per cent, showing great difference in economy.

The Blake Pump is the ONLY Steam Pump that EVER RECEIVED A SILVER MEDAL at any Exhibition of the Mechanics' Institute ever held in San Francisco or California.

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Having lately taken the agency for the famous Osceola Starch, we are prepared to bring this HOUSE-KEEPER'S FAVORITE into the California market on such terms as will insure its general use. The first shipments via Panama have been received, and constant arrivals by rail, steam and rail are daily looking for.
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